The Congregational Quarterly

EDITORIAL.

THIS quarter has seen the outbreak of war between China and Japan, the opening of the Disarmament Conference at Geneva, the end of Free Trade in England, the experiment of a British Cabinet " agreeing to differ " on a major matter of policy, and an outbreak in one of His Majesty's prisons which has attracted all the more attention because serious trouble in our prisons is so unusual. It is, of course, impossible to comment on all these events in these notes. Some of them have their echo in articles printed within. Viewed from every point, the crisis in international affairs presents the same test: are the nations sincere in the professions of peace they have made? Does Japan stand by its adhesion to the Covenant of the League of Nations and the Pact of Paris? Can the nations express in a practical form the aspirations for disarmament stated in the opening speeches at Geneva? Precisely the same kind of test faces our own country. Does this " National Government " of ours really mean business in regard to economy? Can it be said that there are clear signs that the Government and the House of Commons are determined to secure economy in administration in general and in armaments in particular? The estimates just issued show that we are still spending £2,000,000 a week on the three Services. Do our Protectionists, who chant in chorus under Mr. Garvin's baton, "Free imports without Free Trade", really believe that the imposition of tariffs by this country will enable Britain to induce or compel other nations to reduce their tariffs until we get "real Free Trade"? In a word, the question underlying all political life to-day is, Are we sincere?

* * *

As yet, except in exceptional places, the Barthian Movement seems to have made very little impression either on British theology or on the life of the churches. It is to be hoped that the message which Barth's teaching has for our times will not fail to be heard because of elements in it which are foreign to the general trend of theological thought in this country. When all is said and done, the predominant feature of our religious life is the absence in the churches of a religion of joy and power. Barth would say that there is a vacuum in the Church because of the dearth of God's Word, a vacuum which cannot be filled by any mechanical means. " What is the use ", he asks,

> " of all the preaching, baptizing, confirming, bell ringing, organ playing . . . the community houses with or without motion-picture equipment, the efforts to enliven community singing, the unspeakably tame and stupid monthly church papers, and whatever else may belong to the equipment of modern ecclesiasticism "?

A very lively article in the *Anglican Theological Review* (American) makes this point very forcibly. Its writer says:

> The vacuum in the churches only can be filled when the Word of God is preached with convincing power and heard and obeyed. For it is not the vacuum caused by empty pews which hurts the churches, but the vacuum caused by empty hearts.

* * *

Negotiations of sorts have been going on between Baptists and Congregationalists on the one hand, and Presbyterians and Congregationalists on the other. These are in various stages, and there will be abundant opportunity for discussion and comment later. Meanwhile it is perhaps gratifying that other denominations think that there is something in Congregationalism with which they can co-operate or unite. The Presbyterian Church in England is only a small community, and in practice is almost Congregational, and it is probable that the Presbyterian churches would feel some benefit in this country by being allied to a larger denomination like our own. One wonders, however, whether English Congregationalism could do a little more than it does to help the correspondingly small body of Congregationalists in Scotland and Ireland. Is there any reason at this time why the Congregational Unions of England and Wales and Scotland and Ireland should not be united? Possibly the two smaller Unions hesitate, fearing lest they should be swallowed up by the larger Union of England and Wales, but, overshadowed as they are by Presbyterianism, in Scotland especially, it may be that they could derive great advantage from a closer union with English Congregationalism. It looks as if English Congregationalism has a duty as big brother before it contemplates matrimony with the dainty and demure Presbyterian young lady.

* * *

In his *The Present-Day Summons to the World Mission of Christianity,* reviewed within, Dr. John R. Mott touches on one of the most disquieting features of modern religious life when he says:

> As I came to close quarters with the Missionary Societies I was shocked to find in these managing bodies so few laymen under forty years of age. This was true in the United States, and in Northern Europe, but more markedly in the British Isles, France, Germany, Canada, Australia, New Zealand.

This is partly accounted for by the War, but not wholly. Are the churches growing devoted laymen to-day as they were a couple of

generations ago, men who gladly shouldered the burden of administration in the individual congregation, denomination, or Missionary Society? Where are the laymen under forty to-day on the Committees of the Congregational Union, the London Missionary Society, the Religious Tract Society, and the British and Foreign Bible Society?

* * *

Since the Rev. W. G. Peck left Methodism for Anglicanism—or, as he would put it, since he was "delivered from the schism of John Wesley"—he has been petted by his new friends, and has come to be thought an authority on Nonconformity. We have previously remarked how he showed all the pervert's enthusiasm and used the jargon of Anglo-Catholicism with great *éclat*. In his *Re-union and Nonconformity* (Mowbray, 2s. 6d.) he prints lectures given to Yorkshire clergy, and we have rarely read anything more pretentious and misleading. Not even the Pope could be more patronizing! What are we to make of a writer who, beginning by saying that considerable caution has to be exercised in defining "the precise ecclesiastical standards and principles" of the denominations, then tells the clergy—in the same lecture—that Thomas Cartwright "eventually seceded from the Church and became the real originator of Independency"? Even a schoolboy's howler rarely reaches this standard, and it comes from one who poses as an "informed student of history" (p. 41)! We learn that Nonconformity in our times has produced no theologians, no art, architecture, music, or poetry; "and with the exception of the hymns of the Wesleys, Dr. Watts, and a few other writers, the favourite hymns of Nonconformists have been written by Anglicans and Romans". This quotation will suggest how much or how little Mr. Peck knows about that of which he speaks so glibly. He has not the most elementary idea of, say, Congregational history or the Congregational conception of the Church. He admits that Nonconformity has produced great preachers, but the line "seems now to have closed"—the last two "arrestive" Nonconformist preachers, Dr. R. J. Campbell and Dr. Orchard, abandoned Nonconformity.

Nonconformity has its faults and weaknesses, of which to-day it is very conscious—we sometimes think too conscious, for it is always discussing its symptoms—but they will not be corrected by such strictures as Mr. Peck's. His publishers call the book "A careful and sympathetic study". We wonder what a careless and critical one would be like. Mr. Peck "has no hesitation" in saying, with his usual diffidence, that "Anglicans understand Nonconformity as a rule far better than Nonconformists understand the Church". In the last pages of the book we do come to a gleam of light. Mr. Peck says:

> The greatest possible Anglican contribution, at this time, is the achievement of a sound integration of our Catholic, Evangelical, and Modernist elements.

Let Anglicans get on with that task, securing unity among themselves, while uniting with Nonconformists in such work, witness, and worship as they can. That is the way of progress. We agree with Mr. Peck, too, that it is highly desirable that Christians—Catholics and Protestants, Nonconformists and Anglicans—should try to understand each other, but his is a queer way of going about the business. The right spirit, about which the Rev. D. W. Langridge speaks in his article within, may be seen in Canon Percy Dearmer's *The New Reformation* (Milford, 2s.), which has as its sub-title, " The Church of England and the Fellowship of the Churches ".

* * *

We hope that Free Church ministers will not neglect Canon L. S. Hunter's *A Parson's Job* (S.C.M., 7s. 6d.) owing to the fact that its sub-title is "Aspects of work in the English Church", or lay it aside because they are irritated by some of the writer's strictures. Every minister can obtain from the book useful ideas concerning both the worship and work of the Church, and frequently he will find that Canon Hunter sets his thoughts moving on fruitful lines. The book draws largely on the writer's experience as Vicar of Barking, and is never far from reality; hence it recognizes that the Anglican and other Churches are failing altogether because of the inadequacy of their methods and their retention of obsolete formulæ and conventions. On many practical points Canon Hunter has sound things to say. The following applies to Congregational churches and their membership as much as to the Anglican Church and Confirmation :

> Jesus Christ never "counted heads". In the battle which the Church has to wage in the next thirty years, it is more than ever the quality rather than the quantity of its membership that is going to count. Unconverted, nominal church-men and women, who have been pushed through Confirmation classes to keep up the diocesan returns, are a great deal worse than useless to the Church. It would be better if a considerable proportion of those who are being confirmed were held back until they are more ready. To know when inarticulate youths, who cannot explain to themselves or anyone else "the motions of God" within them, are ready requires delicate spiritual perception. This is only possible in the pastor who is patient to know his sheep one by one and eschews mass production. The figures which would really test our methods and measure the strength of the forces against which we are contending, are those which would show how many of the candidates confirmed—say between 1926 and 1929—are making their communions at least monthly or are still inside the life of the Church in 1931—these figures we have not the heart to discover. But it is because these are the vital figures that

one pleads for a new orientation in the teaching of the Church, a finer discrimination in its pastoral oversight and a more generous acceptance of youth in its councils.

Along another line Canon Hunter points to what we believe will prove to be the method of all evangelistic and missionary enterprise in the future:

> St. Paul's method was not dissimilar. After a time of public teaching which ended with violent attack or imprisonment or his being thrown out of a city half-dead, he would then return to educate a little group in the learning of Christ. When he went away he left behind in a city not a diffused Christianity but a tiny bit of leaven. He made all his converts missionaries. So in South India to-day Bishop Azariah will not, one is told, allow a paid worker within five miles of a new church lest its members rely on his evangelism for its further expansion. In the history of the Church there have often been little fellowships, which with the exclusiveness and selfishness of a family have been content to worship behind closed doors; there have often been big popular movements and sensational "stunts"; but the apostolic method of Jesus—circles widening out from an inner group, closely-knit in loyalty and purpose, and full of missionary fire—is rare.

In speaking of the Church and Society, Canon Hunter makes the suggestion that the Church's witness in regard to peace could effectively be made were clergy, ministers, and laity to sign this declaration and have it duly witnessed:

> I of , a member of the Church of Christ, do hereby declare that in the event of the Government of my country refusing to submit a matter in dispute to arbitration and conciliation and making war in violation of the Covenant of the League of Nations and the Briand-Kellogg Pact, which it is solemnly pledged to observe, I will take no part in sustaining such a war either by word or by action; and I will try to influence other members of the Christian Church to act in the same way.

Is there any Congregational minister who would refuse to sign such a declaration? If all of them were to do so, it would perhaps be a more effective testimony than the suggested withdrawal of official denominational recognition from Army Chaplains.

* * *

We sat down to a group of books about Russia hoping to be able to come to some conclusion about that vast land and its unparalleled experiment in politics and economics. At the end of our reading we are as much at sea as at the beginning. One book contradicts another, and when one has gained what seems to be a just impression there comes along a later visitor who at once makes doubts begin to rise. Of one thing, however, all observers seem to be convinced—the enthusiasm of youth for the Soviet system. Mr. S. K. Ratcliffe brings this out very well in an article in the *Yale Review*, and it is one of the outstanding things in Dr. Sherwood Eddy's *The Challenge of Russia* (Jenkins, 10s. 6d.). Sherwood Eddy's social

and religious fervour is well-known in many parts of the world, and it is well that he has given us these observations based on several visits to Russia. We wish, however, that he had not written in so great a hurry—one has to think before recognizing Keir Hardie in "Kier Hardy"—and that he had limited himself to Russia—surely big enough—and not pointed the moral for the United States on every occasion. It is true that America needs to develop along the lines of the eight points of the League for Independent Political Action which Dr. Eddy quotes; it is true that New York has its slums, and that millions of lives have been lost in capitalist and imperialistic wars. But there is so much to be said about Russia, and so much need of learning the truth, that this book might have concentrated on the statement of facts. We found the first part of Dr. Eddy's exposition, which deals with agriculture, industry, and the Five Year Plan very clear and informative, but the chapter on "The "Communist Party, Government and International" seemed involved and confusing. Then follow chapters on education, morals, law, and religion, a general criticism, a statement of the challenge of the Soviet system, and a demand for the recognition of the U.S.S.R. by the United States.

Dr. Eddy, as may be expected, does not hesitate to praise many features of the life of Russia to-day; it is interesting to have his verdict: "This is the one country that has not commercialized the moving picture but has made it a vast educational product". He brings three indictments against the Soviet system: "a dictatorship that extends to almost all of life, and that takes the form sometimes of tyranny and sometimes of terror; the policy of world revolution by violence as the only panacea of social deliverance; and the intolerance, bigotry, and persecution which spring from the Marxian dogma of Communism". These may be documented by the opinion of a Soviet official: "We say, People do not believe what they will but what they are told. And we propose to tell them!", and by Dr. Monroe's statement: "Constant misrepresentation of foreign peoples and conditions, misrepresentation of current events, and cultivation of enmity to foreign peoples, is, in my judgment, the one great blot on Russian education".

Mr. Isaac Don Levine's *Stalin* (Cape, 12s. 6d.) also leaves the reader bewildered. Mr. Levine had the chance to write a thrilling book, for he has read widely on a subject where there is plenty of movement and the interplay of strong personalities. In some chapters the *tempo* quickens, especially when the quarrel with Trotsky is being described, but in general the reader will find that Mr. Levine assumes a fairly full knowledge of the Revolution, and does not take much trouble with chronology. Occasionally, too, words are used in a sense that is unusual, or, it may be, only technical.

Mr. Levine's language can be strong at times. Zinoviev was

> wily and lustful, a coward and a despot, a hypocrite and an oracle, a demagogue with a double chin,

and Trotsky

> overbearing, disdainful, conscious of his superiority, unselfish, unafraid, waiting for the acclaim of the populace, expecting to be crowned at the proper moment.

His criticism of Stalin's regime is much the same as that of Dr. Eddy.

> The quiet strangling of all creative thought, the blind suffocation of all dissident opinion, the degradation and imprisonment of all free intellect, the falsifications of records, the venal campaign against the intelligentsia as a class, the hypocritical administrative system of justice, the all-pervading master network of espionage—these are some of the marks of the new guillotine, of a new form of dictatorship of our "new" age.

Stalin appears in the book as a strong silent man, the organizer who prefers the power house to the platform;

> The Soviet government is but a dead machine hitched to the live engine of the Communist Party. The party machine, in its turn, is nothing but a system of bureaucratic control under the direct and vigilant hand of its sole "boss"—the secretary-general of the Central Committee, Stalin.

Mr. Levine has no belief in the success of the Five Year Plan. Here is his conclusion:

> Conceived in distress, propelled by panic, fed on false promises, driven by emotional and not rational means, the Five-Year Plan in the hands of the Stalin dictatorship is like a rocket proceeding to the moon, with the aid of charts prepared by a group of astronomers.

Russia provides abundant illustration of the way in which the seed that falls to the ground in due time bears its fruit. Zaichnevsky in 1862 saw the only way to freedom in

> a revolution, a bloody, pitiless revolution which will change radically and without exception all the foundations of contemporary society, and destroy the advocates of the present order. We do not fear it, although we know that a river of blood will flow, that even innocent victims will suffer.

In 1869 Nechayev emphasized this method:

> This will be called terrorism! Let them give it a loud name! Let them; it makes no difference. We do not value their opinion. The present generation must itself give shape to a brutal force which does not spare itself, and proceed unhaltingly along the road to destruction. The healthy and unspoiled brain of youth must understand that it is much more human to slaughter and to strangle scores, hundreds, of the most hated people, than to participate with them in the systematic legal slaughters, tortures, and torments of millions of peasants, as is being done more or less directly by our functionaries, our scientists, our priests, our merchants . . .

In our time these bear their harvests in Lenin's *obiter dicta*:

> The party is not a dormitory for noble maidens. We cannot approach our active members with a narrow bourgeois yardstick. Some scoundrel may be useful to us just because he is a scoundrel.
> Revolution is a serious business. It cannot be made in snow-white gloves, with scrupulously clean hands.
> Let every kitchen-maid learn to run the government!
> Loot the loot!

Krasikov put it thus:

> Crack them on the snout—that is Bolshevism!

In these ways do the Bolsheviks embody Zheliabov's sentiment:

> History moves at a terribly slow pace. It must be given a push.

Mr. J. de V. Loder's *Bolshevism in Perspective* (Allen & Unwin, 12s. 6d.) contains three sections. The first, "The Revolution in Outline", is a concise summary of the years before, during, and immediately after the revolution (excellent for reference even if the writer seems uncertain how to spell Denikin). The second is a chatty account of two visits, lasting four months in all, paid to different parts of the Soviet Union in 1929 and 1930. The third, entitled "Bolshevism in Action" describes the method of propaganda and the Five Year Plan, and endeavours to answer the question, "Will Bolshevism Last?" Mr. de Loder writes clearly and without undue bias; his book should be read by all who want to understand the situation in Russia to-day.

Two essays on Russia which also deserve study are Nicholas Berdyaev's "Russian Religious Psychology and Communistic Atheism" and "The Religion of Communism". They are translated in *The Russian Revolution,* one of the "Essays in Order" series (Sheed & Ward, 2s. 6d.), which also contains Dr. Carl Schmitt's *The Necessity of Politics* and M. de la Bedoyère's *The Drift of Democracy.*

* * *

Try an experiment. Ask one of those persons who always reads the book of the moment his—it will more probably be *her*—opinion of the following paragraph:

> And though there were certainly few, even among Catholics, who to-day accepted in its fullness St. Juan's doctrine of a journey towards an incomprehensible god through a night of the sense and a night of the intellect, there were many who, beneath the remote, unsuspected, but still powerful influence of mediaeval Christianity, associated the contemplative ideal with asceticism and the abandonment of reason in faith. It was the fierce negative of St. Juan, not the courage of St. Clement, or the profound independence of Eckhart, that gave colour to the thoughts of men ignorant of the teachings of them all. That this was so was the outstanding weakness of the Reformation. It had failed to implant in the minds of its adherents an effective distinction between the contemplative ideal itself and the extreme practices with

which, in the Middle Ages and even more closely in the period of the Counter Reformation, that ideal became associated.

" Oh ! I can't stand your stodgy theology ", she will reply, " I want something with life and movement in it ". Lead the conversation to recent novels she has read, and she will mention this and that, recommended by Mr. Priestley here or by Mr. Gould there, or selected by this Club or Society. " And, whatever you do ", she will say, " you must not miss Charles Morgan's *The Fountain*. It's the book of the year. Absolutely *it* ". An' you value the lady's acquaintance you had better not mention the fact that the paragraph with which you started was from *The Fountain* (Macmillan, 7s. 6d.). Mr. Morgan's *Portrait in a Mirror* was warmly welcomed in these pages as elsewhere. The present book is written with the same beauty of style, and with a glow that suffuses the whole. How can a man live the contemplative life, and make for himself a haven within which he can be secure against all the storm and stress the body and everyday concerns bring? Can daily duty and love be made to subserve that independence of things for which a man craves? This is the problem of *The Fountain,* though we will not spoil it for the reader by revealing its story. Narwitz stands out as the finest character in it, for, while recognizing all the charm and power of the " place to stand and love in for a day ", we cannot think that Mr. Morgan's Lewis and Julie would have let the day spread to four months.

* * *

Here is another Letter from a Correspondent.

Dear Mr. Editor,—Pardon my forwarding you the enclosed scrap. It looks, for all the world, like a portion of the diary of some unusually querulous hearer . . .

Your constant reader,
V. D. M.

Jan. 2. Made a great effort to get out—it being "Sacrament Sunday". Every one expected to go. Long service. Of course stopped at home at night.

Jan. 9. At home. A bitter cold day, and a quarterly collection.

Jan. 16. Having taken a cold yesterday, nursed myself, so as to be ready for business to-morrow.

Jan. 23. Rose late; intended to go at night, but —— called and took tea.

Jan. 30. Resolved to keep in (on Sundays) during these north-east winds.

Feb. 6. "Sacrament Sunday". Felt justified in staying at home, no one having called to ask why I was away the last two or three Sundays.

Feb. 13. Tired of being indoors. Went to chapel, but might as well have stayed away, that girl in the orchestra screamed so.

Feb. 20. Very drowsy at chapel; woke up, and saw two deacons and the minister's wife the same.

Feb. 27. Suspect that the great fault in our minister's preaching is "a want of variety".

March 5. At home; I hardly know why. They ought to make the services *attractive.*

March 12. Collection for County Association. Went to the Baptist place, and found the very same thing: was obliged to give, being shown into Mr. Alderman ——'s pew.

March 19. A stranger preached: a treat we seldom have.

March 26. The minister out again; indeed, he is always out. The supply wretched.

April 2. "Sacrament Sunday". Was at the place, of course: slipped a smaller sum into the plate.

April 9. Illness said to be very general; thought it prudent to keep the house till the finer part of the afternoon, when I took a walk. (N.B.—Quarterly collection).

April 16. At chapel; nothing particular any way.

April 23. A popular young man just come into the neighbourhood; went, like every one else, to hear him. (*Our* minister, they say, was "popular" once).

April 30. Sunday-school sermons. Took the opportunity of going to hear the new curate.

May 7. "Sacrament Sunday". Found my smaller donation answer very well.

May 14. The weather growing warm. Mr. —— longer than usual. Vexed to hear old Mrs. —— say she had enjoyed the sermon.

May 21. Indoors, dozing, and running over the advertisements in the Magazines. Told Mr. —— (who dropped in) that I think it quite as profitable to stay at home reading the Bible as to attend public service.

May 28. In consequence of the low state of things at the chapel, have given up half my seat.

June 4. "Sacrament Sunday". Only twelve men in the body of the chapel, besides myself, when Mr. —— began service: counted them.

June 11 and 18. At my favourite watering-place. Went to church twice each Sunday. Understand there is an Independent interest in the town, but how it gets on nobody seems to know.

June 25. Home again, seriously thinking that we ought to get up a requisition to our minister to LEAVE.

This was addressed to the Editor of the *Christian Witness* in 1849.

* * *

THE Archbishop of York's Drew Lecture, *The Idea of Immortality in Relation to Religion and Ethics,* printed in our last issue, has now been reprinted in pamphlet form by the Independent Press (6d.).

THE NEW SPIRIT.

I.

"The age of authority is passing, the age of fellowship is coming". This remark was made parenthetically by Dr. T. T. Lew in an informal address when recently in England. The speaker was born in China, highly educated in the universities of the West, has travelled extensively over the world, and is a keen observer and an acute thinker; in this pregnant observation he passes his comment upon our age and makes his forecast.

That the very idea of authority as hitherto understood and practised is fading there can surely be no doubt; a hundred significant social symptoms make it clear. We are approaching the end of an epoch and slowly but unmistakably passing into a new era. It is prophesied, and there are many signs which seem to vindicate the prophecy, that fellowship will be the ruling idea in this new age. A few in authority and a multitude in subjection is, on the whole, the best that the past has been able to achieve; with the result that history is a pageant of sultans and slaves, kings and subjects, priests and laymen, lords and commons, white and subject races. Now we are feeling our way, gropingly, towards something different. "The day of the pedestal", says Dr. E. Stanley Jones, "is drawing to a close". Service and fellowship are to be the deep-laid spiritual foundations of this new order. Perhaps ultimately commonwealth will supersede empire, vote and voice will supplant sceptre and sword. Towards this we are moving, but such profound changes come about neither quickly nor smoothly. The timid may crave for the narcotic of a return to the old ways. Intuitively we all feel that, humanity having struck its tents, no man, group, or nation can call a halt. The age of fellowship is coming.

The precise shape which governments, religious associations, daily labours, and other aspects of the multiform life of man will have assumed in the new age, no one can prophesy. Obviously the very last thing in our mind is to attempt the writing of such a utopia. By comparison with that, it is a simple, humble, and yet, we believe, useful task which we would attempt. We desire to point out the nature and significance of the first steps which at Geneva, Lausanne, Lambeth, and elsewhere are being taken already. The road to the complete realization of human fellowship on a worldwide scale will prove long, uneven, and uphill, but at least the direction in which it lies may be known. Fellowship is, in its very nature, the concern of all. Under a regime of authority most must be spectators merely; towards fellowship all may be contributors. It is supremely a matter for us of the rank and file. No considerable move forward will be

possible without a constant and well sustained effort on the part of ordinary men and women both to realize that fellowship is the only tolerable form that human relationships ultimately can take and to begin wherever possible to practise it. In many directions to-day we see fellowship indeed, but of a somewhat grudging and partial character. The human race is still a tartan of alien and suspicious groups. A haze of goodwill hangs over it, but the divisions are clear enough below. Seriously questioned, we have to admit that our effective sympathies are for the most part local and limited. On the whole, only to our own set or sect, to our Union in a strike, to our country in a war, to our Church when it is threatened, are we fervently and creatively loyal. With the vast masses of our fellows we are out of touch and out of sympathy, and content to be so.

Every individual man has his roots deep in his conscious, ancestral, and racial past. It is this, with perchance some flicker from our own volition, that has made us what we are. Our outlook upon life, with its antipathies and loyalties, oppositions and affinities, is the outcome of influences innumerable. The homes into which we were born; the tilt towards this, away from that, of our childish minds; school, college, or office; books most ready to hand; not to speak of inherited traces or pre-dispositions towards this vice or that virtue, too subtle to be certainly affirmed, the behest of parents or of remote ancestors, have all played their part. All these and more have coalesced to create that amazing complexity, the average man. Most of our beliefs, political enthusiasms, religious proclivities, and social affinities we have received or accepted unawares. We find ourselves stout Churchmen, ardent Liberals, what you will, unable to trace the steps by which we became so. Later we discover or invent convincing arguments for our continued adherence. But the passion and zeal with which we hold our faith, whatever it may be, is due, not to our reasoned appreciation of its excellence, but to the vague but vast and decisive influence of both heredity and environment. It is thus that the many lines of division amongst us are conserved. Particular groupings perpetuate themselves by the force of their own inertia.

To this process—the growth of a man with stock of principles and prejudices, set of preferences, and array of instinctive antipathies; spiritually sentinelled and armed—there are two sides. Positively, finding ourselves members of a certain group, a social class, an historic Church, a particular country, we adopt and forthwith retain with enthusiasm, and, if necessary, defend with passion, the prejudices, the doctrines, and the honour of these associations. Negatively, with equal absence of conscious effort and a correspondingly gradual growth of convictions, we come to believe that other classes, churches, or countries are, if in near opposition to ours, culpable,

subversive, dangerous, or, if far off and out of contact, vaguely inferior. Our permanent attitude towards them is latent antagonism, incipient aversion. Unless some powerful corrective or influence sufficient to rectify this bias is brought to bear, we go through life thus disposed. We are a race of the lopsided, ominously unaware of the peculiarity.

In the making of one common assumption at least we are, however, all alike. Less in our time than previously, and less by the English than by more logical and less compromising folks, but still too generally, we assume that if one party is right, the other is wrong. Where classes conflict, Churches excommunicate, nations dispute, or individuals fall out, it is deemed the most obvious of certainties that the truth is on one side or the other. Because we are all so armed with arguments, entrenched around by protective loyalties, and have our dialectical ordnance elevated against the prejudices and fallacies, if not worse, of men of other allegiances, parties are conserved, divisions maintained. Our enthusiasm for our own group is originally kindled and subsequently fed more by instinct and intuition than by reason or logic. Outside the citadel we seldom venture except in temporary and offensive foray. Keeping our accustomed orbit, and relying, supinely enough, upon vague information and prejudiced half-truth, we take for granted what we have always heard about others. As often as not our life-long surmise as to what those others believe and how they live is wide enough of the truth. Grotesque supposition, firmly credited and strenuously maintained, as to the religious tenets or social customs even of neighbours is still too common. Increasingly, indeed, but even yet far too seldom, do we give impartial consideration to what they believe whose traditions and attitude we imagine to be quite different from our own. Thus do most of us pass right through life. Mild in speech, suave in manner, supercilious in tolerance, at heart we are armadilloes yet. Though by no means violent partisans, we live, for the most part, in a doll's house of a world, dimly aware of other worlds of the heart and mind in which our acquaintances live, never entered by us and only known by some hoary label or vulgar tag. With our own little system we are content; towards others we are disapprovingly acquiescent, righteously grieved that people should be so misguided, so perverse, so obstinate in error. A crisis and an orator, however, can ruffle this state of torpid antagonism of ours to some purpose. Threatened, we harden. In most of us a fanatic sleeps yet.

This is the barrier. Right athwart the broad road which leads to fellowship it stretches. This natural and inveterate partisanship blocks our way. It is, indeed, nothing less than human nature that we are up against. Suppose some partial reform to be mooted for

the bringing of two groups nearer together. Immediately, by your leave, a clamour of voices arises, the burden of whose eloquence is rival creeds, conflicting interests, incompatible economies, to which, indeed, the subsequent breakdown is attributed. The air is full of arguments and demonstrations on one side and the other. These contentions weigh with us, no doubt, but it is not by them that our judgment is formed and our action determined. Deeper than these, there lies that other thing, that suspicious and partisan stuff of which we are made, and its growls, forbidding compromise, quash the presumptuous reform. The memory of our struggling and fighting ancestry awakes, and all parties beat the drum within their own palisades. Suspicious of innovation, we like what we have always been used to; and we are prejudiced against beliefs of which other men than ourselves have been the champions and custodians. Upon this hard stuff, this bed rock of our nature, schemes for closer human association generally founder. The gentle reader who protests is no doubt more liberal—I speak of the human race.

It is here, then, in our own minds, that the first step must be taken. We ourselves are the social problem. We are the colour question. The problem of reunion is within us. Clarion calls from choice spirits who have caught a vision of the glory of a world in fellowship are of value inestimable. Vain the call, however, foredoomed to ironical silence the trumpet, unless and until we of the rank and file are prepared to deal faithfully, not, in the first instance, with our opponents, but with ourselves. To discover and to confess the illiberality of our own minds on most questions is the first step. To overcome the prejudices of a lifetime, to challenge the instinctive dislikes which have biased us since childhood, to salute across ecclesiastical or political frontiers the unexplored territory occupied by others, and not to condemn in advance men from whom we differ, this is the modest, indispensable, and horribly difficult role assigned to us. Mental disarmament is the essential preliminary to lasting peace.

No one likes to admit that he is wrong, and it is always assumed that a great number of such admissions would have to be made. In the past it has never been extensively questioned that the only possible alternative to right is wrong. But is that so certain? Of two contending factions or rival parties of disputants does it necessarily follow that one must be true and the other false? May not both be right? It may be found that life does not, as it were, resemble mathematics which knows only true and false, but the spectrum which shows every shade of colour and has a use for them all. The assumption, latent in the best, vociferous in most, which all of us are ready to make, is that those who have the hardihood to

oppose us are wrong. It would be an immense gain if in any considerable numbers we could come to see and to acknowledge that that need not be so. This may seem a short step, but let no one think it an easy one. It is the half-way house to fellowship, but it involves a revolution. The dead hand of the past is upon us; our ingrained controversialness is not lightly cast out. The habits of years, not to mention the entail of centuries, are not easily broken. It is a moral duty which, mayhap, the saint would find harder than the sinner, the man of conviction than the careless.

The need, then, is for generosity, for a greater measure of tolerance, a readiness to re-open questions decided long since, to look with unmoted eye upon communities or groups far removed from our own. Especially do we need the grace to jettison our denials. We like to think that our standards and values are absolute; not only that true and false are eternal realities (as indeed they are) but that we are so placed as to be certain that we can grasp them. It is safer, if less satisfying, to realize that our judgments are relative to our point of view. What we see as right depends upon many varying factors, as the age in which we live, the angle from which we observe, the group into which we are born. Slavery, which seems right enough to eighteenth century John Newton ("I never knew sweeter or more frequent hours of divine communion than in my last two voyages to Guinea"), appears as desperately and obviously wrong to William Wilberforce. The Eight Hour Day may appear needful, expedient, and right to a colliery-owner; and unjustifiable exploitation to a collier. What Prussia proclaims a holy crusade France resists as a savage outrage. Our values are relative to our standpoint.

Truth, in other words, is infinite. No mind has, or can have, a monopoly in that. Of even the wisest and most liberal the outlook upon truth is partial and provincial. Unable to apprehend the whole, we each live by that glimpse which we ourselves have caught. The aspect of truth which another man has seen, far removed from ourselves in the things to which he is loyal, we are prone to doubt or tempted to deny.

The shining vision of reality which Christ saw and in which He lived He called the Kingdom of God. More clearly, more comprehensively, has no man ever seen the truth. But do we not notice in the Gospels that even He, ablest and most masterly of teachers, seems to have suffered from some embarrassment when He sought to reveal to other men the kingdom Himself had seen? He brought all His amazing powers to bear upon the task of preaching the Kingdom and yet He was taxed to the uttermost. It is as though one laboured and strove to express the inexpressible. We therefore have in His teaching a series of homely similitudes as now one facet and

now another of this eternal Truth is brought into focus and presented. He does not divulge what the Kingdom is but always what it is like. The reader begins to get his impression of something too vast to be human, something colossal, which no mind, except His, can grasp in its totality. The very diversity of the parallels conveys an added impression of the immensity of that which lies behind. The things to which Jesus likened the Kingdom—a drag-net, a seed, leaven, a priceless pearl, the economy of a great household, buried treasure, a harvest field, *etc.*—are as unlike one another as things well could be. From this we infer, when it is the Son of God Himself who is the teacher, not that the similitudes are clumsy but that the reality is colossal.

A mountain sufficiently gigantic may be icy on one side and sunburnt on the other. One slope, flooded with warmth and glowing with light, may be generously clothed with the vine and the fig, while over the snow-capped summit there may jut out on the other side, bold and stark, a pine- or fir-covered escarpment of bleak rock. No mountaineer can see all round the massive piece; at any one time, in any chosen stance, he will look upon but one face. Fig or fir, vine or pine; but never both. Of this kind is truth. Certainly no reader of the Gospels can have failed to mark this fact of the infinite variety, the many-sided and catholic vastness of that eternal commonwealth of the Spirit which is called the Realm of God. Persuaded in theory, we are, however, hesitant and backward to draw the practical conclusion from our vision of the greatness of truth. We see the Kingdom as a much smaller thing, a thing like our human kingdoms, of flags, frontiers, boundaries, and passports, a thing to be crammed into a creed or defined in a dogma. If there is to be a visible church, no doubt such contradiction is necessary. Let it be frequently recalled, however, that what we have done in forming a church is to give a local habitation and a name to something which, in its own nature, is vast, sublime, infinite.

If we have heard the voice of Christ and are, therefore, of the truth, we shall be more confident in our affirmations than in our denials. Affirmations unite; denials separate. A climber on one spur—to return to our mountain—is safer in asserting the existence of what is before his eyes than in denying the possibility of certain flora on another slope. How frequent is such sceptical denial. Living on the Yorkshire slope of the Pennines we deny the existence of Oldham. To this solemn impertinence all men are prone; and religious men, perhaps, most of all.

To bring ourselves to believe at least in the possibility of aspects of truth beyond our ken is the first and paramount necessity. The prospects of fellowship depend upon the extent to which we can do it. Until all churches, groups, and parties whatsoever come to admit

that truth, like a mountain, is an affair of three and not two dimensions, the divisions and recriminations which throughout the long past have kept us asunder will persist. The march towards fellowship will only properly have started on the great day when all political programmes, religious confessions of faith, and the like are drawn up in the spirit of this saving liberalism; when, that is to say, for all such damnatory appendixes as that which stultifies the Athanasian Creed there are substituted prologues in which the possibility that others may see and believe otherwise and still be right, is readily admitted. This may be deemed a right distant day, but it is certain that fellowship will tarry until it dawns.

Divergence of belief is not merely a spiritual luxury; it is a psychological necessity. The question may be asked whether with the best will, the most accommodating disposition, in the world, all people *could* see things in the same way. Apparently this has been a tolerably general assumption in the past, or persecution and other forms of coercion would never have been practised. Unless it is abstractly possible for all men to see alike, there is little point in the majority taunting or torturing the minority into line, for persecution in that case becomes futile as well as cruel, the rack a waste of time, and the thumb-screw a *cul-de-sac*. Now, without claiming a universal modern superiority, we may allow ourselves a little modest boast in this matter of toleration. Toleration is half way between the folly of persecution and the joy of fellowship. We are learning that a man's religious belief, perhaps the precise form of his convictions on other matters as well, is not due to the exercise of his reasoning powers alone, but is the reaction to life of his whole personality. Reason never acts in a vacuum; there is no such thing as "the dry light". Reason is identical in all men, but in one it is clogged with emotion; in another, darkened by prejudice; in a third, deafened by authority; in a fourth, doped by superstition; in a fifth, warped by passion. Reason may be identical in the five; nevertheless, they all see things differently and belong, in consequence, to different parties. We are coming, in other words, to see how decisive a part is played by temperament.

We are all psychologists nowadays. The fresh understanding of human personality which we have achieved supports and justifies the appeal for mutual tolerance and increased charity. The findings of this science, brought from the study to the market-place, or rather to the reunion conference or industrial round-table, point not only to the legitimacy but even to the necessity of divergences of belief. By temperament, which is very largely outside the sphere of volition, one man will belong to one church and one to another. There are those who, if they are to have religion at all, will demand that it be ritualistic. Bishop Gore told us that this was so with him. Others

there are who will feel uncomfortable unless their worship is as plain and unadorned as possible. There will always be Catholics and there will always be Quietists. The difference between them is not entirely a matter of judgment from the evidence. It is due to hereditary deposit, to environmental colouring, to the delicate and unfathomable complexities of temperament. Hence the paradox that men equally able and equally devout are found in opposite camps. What is patently fine and right to one, to another, by this same deep and unconscious logic of the heart, is tawdry and even false. The difference is due to temperaments which neither can change and for which neither is responsible. Let them realize the consequent futility of all attempts at proselytism, and the desirability of an honourable fellowship based upon an agreed divergence. There is a diversity of manifestations but one Spirit.

It is impossible to stop at this point. Upon these obvious facts all are agreed, although our admissions will have to be followed much more generally by sympathetic speech and tolerant gesture before there is real fellowship in religious life. But what of the folks who are outside altogether? A fellowship of all men of goodwill will involve more than a reunion of churches. There are some men, temperamentally averse from all forms of "organized religion", disinclined to join any church, unable to recite any of the prevalent creeds. Nevertheless, they are Christians. We all have at least a few friends of whom something of this sort is true; yet, if the criterion were to be unostentatious but unquestionable excellence of life, we should not care to stand comparison with them. Their humble aloofness is as perplexing to us as our denominational loyalty or even enthusiasm is incomprehensible to them.

It is very tiresome that there should be splendid people obstinately standing outside. We have grown so accustomed to equate religion with churchmanship of some sort that we are ill at ease in the presence of some obviously excellent fellow who has no desire to associate with any of us. If not in the dawn, certainly at high noon in the age of fellowship, this difficulty will have vanished, for, as we understand it, fellowship means that all men of goodwill, in the churches or out, will be at one. That is a very distant day. Meanwhile, our outlook upon these nomads of the spirit has to be revised and theirs upon us. Let them, studiously eschewing the Pharisaism of the Publican, admit that churches harbour others besides prigs. Let us, no less intentively avoiding the more orthodox variety of Pharisaism, acknowledge that the world is not composed exclusively of sinners. There are good men in the street; there are good men even in the Church. Let the two shake hands, and the world will be the better.

The fascinating medley of men upon earth is full of such contrasts as this. No creed is exhaustive of truth; no church has a monopoly of piety. Here we come upon a paradox which should be a warning. It is precisely this very diversity which strongly appeals to many men. If all these were levelled out into a drab uniformity much of the clash and colour of human life would be lost. The spice of life is battle. This is the point which William James makes in his oft-quoted essay, "The Moral Equivalent of War". Rivalry and antagonism are actual advantages, and their disappearance would be pure loss. "The martial virtues", he says, "are absolute and permanent human goods, and the whole atmosphere of present-day utopian literature tastes mawkish and dishwatery to people who still keep a sense of life's more bitter flavours". This is profoundly true and must never be forgotten. Hardly less perilous to fellowship than the open hostility of warring dogmatisms is the insidious and subversive poison of a thoughtless and confused concord. People are made differently, and you will never get them to see alike, and moreover, if you could, it would rob life of much of its interest, adventure, and colour. The conclusion appears to be that it is better to let things alone. The old order of rival churches and warring nations is preferable to this untried, dubiously successful, and prospectively drab egalitarian dream.

This fear is widespread. There are few out-and-out opponents of fellowship to-day, but many whose effective advocacy is paralysed by such a vision of level uniformity as this. They do not wish to visualize the promised land as a flat and stagnant fen. This mixture of truth and error is prevalent and harmful. The misapprehension arises from the confounding of two ideals which, looking somewhat alike, are, in fact, profoundly different, namely, uniformity and unity. The former is an ambition as undesirable as it is, happily, hopeless of attainment. If, for example, there were uniformity of worship, it would result in nothing but loss. The policy which, sundering the whole English Church in twain, failed in 1662 would scarcely succeed in 1932. To attempt to run the mobile and unstable quicksilver of human temperament into one rigid and inelastic mould would be a vain and futile endeavour. In a timber-yard we have the perfection of uniformity—and death; in a forest we have the unity of life and a riot of glorious variety. A unity within which variety is recognized, a unity in essentials and a variety in details, is the ideal. Fellowship, as we understand it, is this: complete liberty for each to worship in his own way and even to cherish his own interpretation of the truth, and, at the same time, on the part of all a willing acknowledgment of the existence of a profound oneness in filial relationship to God and common ambition to serve one another.

We are not yet in a position clearly to forecast how so golden an ideal could be worked out and given practical expression. Doubtless there would be many jolts and jars before the sublime dream was brought to earth; abortive conferences on reunion leave us in no doubt about that. The point is that a much more general acknowledgment of the fact of the already existing spiritual unity of good men, so much deeper and more significant than the differences, is the necessary preliminary to hopeful attack upon the further problem. That is the stage which we have reached. A greater readiness to credit opponents with sincerity; an increase of goodwill between men of all Communions and none; the expulsion of denominational competition by a thorough-going and honest desire for co-operation; these are the things for which—it is no exaggeration or rhetoric to say it—the very world is waiting.

It remains now to make a rough sketch of three or four types of religious belief and practice, inking in especially these elements of truth which they, more than others, have emphasized and which they would bring as treasures to the great fellowship that is to be. We should like to exhibit the strength and beauty of the varieties of religious experience, asking respectfully that those will endeavour to understand and sympathize who have not previously thought in that particular way and whose allegiance and loyalty has been in quite other directions. But that must await another occasion[1].

D. W. Langridge.

1 A book by Mr. Langridge, in which this sketch will be developed, will be published shortly.—Editor.

CHINA, JAPAN AND MANCHURIA.

[*This article, written by the Professor of Physics in the Yenching University, Peiping, was despatched on 13th Jan., before the outbreak of fighting at Shanghai. Valuable as an estimate by an observer on the spot, some of the article's prophecies have already been fulfilled, though the Chinese intellectuals have not been able to stem the demand for armed resistance, while Manchuria has become independent.*—EDITOR.]

THIS article is an attempt to present as briefly and clearly as possible the significant factors surrounding the dispute between China and Japan. Judgment of the issue from the other side of the world is well-nigh impossible, and some contribution to the discussion from one closer to the scenes of battle may be of interest and value. It is with this in view that one writes of the facts and one's reactions to them, hoping at the same time that those reactions will not be coloured over-much by one's natural sympathy with the country in which one lives.

China's Weakness.

Abroad, China's weaknesses are more familiar than her strength. They need little reviewing, but not a little accounting for. Well-known are the terrible floods that are, even while this is being written, devastating incredibly vast areas of China's most fertile plains. More familiar, but less accurately known, are the internal military squabbles and civil wars, bandit gangs and "red" menaces. There is a "communist" horde within a few miles of the city of Hankow at this moment—and it will probably be there again, or still there when this is read.

There are two fundamental reasons for these things: first, the immense size of the country and the utter impossibility of policing each remote corner with anything like thoroughness until prosperity can be restored in some degree; second, the fact that the revolution against the aristocratic form of government never did get rid of the private ownership of soldiers and the means of war. Soldiers have always in China been hirelings of individual "Generals". Military leaders in China have always, it seems, been men who have invested their fortunes partly in the upkeep of armies, and with these armies controlled, ruled, and collected taxes from the districts in which they happened to exist. The strongest—*i.e.*, the richest—militarist became the Emperor, and over-ruled the others to some extent. The revolution has been little more than an attempt at superficial co-operation between the various militarists, avoiding the necessity of having an irresponsible autocrat at the top. Even this last necessity has not entirely disappeared.

It will readily be seen that "civil warfare" between the various militarist-capitalists was inevitable; factions formed, and when disagreements as to the apportioning of the taxes arose, the quarrels were always fought out on the chess-board of the country with the poor soldier-pawns. Meanwhile some sort of order persisted more by the sheer inertia of mankind than by any effort to control by authority. When the making of war is a private enterprise, there is only room for one private war-maker in any one country.

On top of this, those who have sufficient education to realize the national weaknesses are too few in number to do anything effective to abolish them. Public opinion, if educated, could get rid of the private ownership of armies; but public opinion at present is too weak and feeble. Education is the urgent need, and is the only hope against either the return to imperial pre-historic forms of government, or a surrender to foreign aggression and control by outsiders.

It is a popular fear that Communism of the Russian variety is the real danger in China, and some will think that instead of the return to Imperialism we should have listed the collapse into Bolshevism. But the Communist hordes are not the type that form nation-wide governmental machinery. "Communist" is a term applied to almost any gang of bandits out for plunder. There is nothing of the intellectual Communism necessary for the formation of a Communist government. China's intellectuals are not inclined to Communism, much less so, it appears, than are the intellectuals of other nations. There are no budding Stalins or Lenins in Chinese universities. Contrary therefore to the usual view, I omit the Communist danger, or rather classify it along with banditry in general.

Japan's Case for Occupation of Manchuria.

The various "incidents" cited by the Japanese military party as reasons for their aggressive actions we may immediately dispatch as the usual military excuses engineered by the aggressive side themselves. For instance, the Chinese soldiers were charged with blowing up the track of a Japanese-owned railroad by the "Nonni Bridge" within the "railway zone" in Manchuria. The facts revealed were that at the bridge the main track crossed over a less important track on a lower level: it was this lower level that had been damaged, leaving the main track intact and in readiness for transporting the Japanese troops to the strategic points they subsequently occupied. Chinese strategy may be primitive at times; it is never quite so simple and ineffective! The incident was patently engineered by the Japanese military themselves.

The real reason for Japan's present invasion of Manchuria is China's weakness—hence our reason for elaborating that weakness above. While China was suffering from the most severe floods experienced for many years, she was in no state deliberately to excite the

anger of Japan by acts of aggression such as Japan has alleged. But the unprecedented floods provided the very best opportunity for Japanese aggression in regions remote from the flooded areas.

Not only does China's weakness provide a reason, but also it provides plenty of excuses for Japan's actions. There is hardly need to repeat Japan's charge that China is unable to provide adequate protection to Japanese business men and merchants living in Manchuria. In fact, China's weakness may be taken as it stands as the case for Japanese intervention. Japan is forcing the issue between the alternatives mentioned—choosing control by outside forces rather than a return to Imperial Government or a further lapse into anarchy. Japan has developed considerable business and trading interests in Manchuria, and there is no doubt that they feel the need for more adequate protection of those interests and a more efficient policing of the country in which their nationals are living.

Japan states that the Chinese have not developed Manchuria, and are unable to do so because of their lack of stable government. Japan has therefore every right to step in and take over the land in order to develop it scientifically and to the full. Japan, moreover, needs more space for her growing population, and China has herself not taken advantage of the space available in Manchuria.

We shall say nothing at the moment of the brutal methods used by the Japanese military in attaining their object of complete control in Manchuria. Such brutality is taken for granted as a necessary accompaniment of military methods anyway. To argue that Japan has no right to employ such brutality is under present conditions begging the question, and at the same time raising the wider question of the right to use military methods at all. "Right" here merely means right from the point of view of those who accept military methods. In this sense, is Japan "right" in taking over Manchuria? Otherwise stated, would the world at large have consented to Japan taking over Manchuria peacefully if China could first of all have been disarmed? Before answering this it is of interest to consider the reactions of the Chinese people to Japan's invasion.

China's Reactions to Occupation.

The world cannot have mistaken China's inaction and "non-resistance" for a high-minded pacifism. The true reason for the lack of opposition to the Japanese advance was that the military authorities in power in the north were patently too weak to offer any effective resistance. Owing to disunity and lack of harmony between the individuals forming the government, no trustworthy support was forthcoming for the northern forces, and so they naturally withdrew with the best possible speed. Chinese soldiers and Chinese militarists are, as outlined above, not national soldiers and national militarists; they protect their particular territories only in so far as it is worth their

while. When outside aggression becomes too strong, the game ceases to be worth while.

The reactions of the educated public in China to this betrayal by their "national protectors" are acute. The more hot-headed students rushed in thousands to Nanking and stormed the government buildings and denounced the personnel of the government. Assassinations have been attempted, and demonstrations innumerable have been staged against, not the Japanese, but the Chinese military authorities. The more practical student masses have satisfied themselves with constructive "patriotic work" such as the voluntary participation in military training, organizing the Japanese boycott and touring all shops and stores to prevent the sale of Japanese goods. Students have spent whole days touring country districts to tell the peasants of Japanese aggression, in a somewhat hopeless effort to rouse the illiterate masses to opposition and to co-operation in the boycott.

Not merely the students, but all teachers, in schools, colleges, and in universities, are thoroughly in sympathy with the anti-Japanese movement. Many universities suspended class-work for two or three weeks in order to allow the whole student-body out on patriotic work. The educated section of the nation has been disturbed—shall we say awakened?—as never before. They have realized now that theirs is the responsibility for bad government; the humiliation of the Manchurian affair is the side which they emphasize.

So great has been the pressure of what public opinion exists that even the military powers in the government have been stirred into realizing the necessity for reform. The government organization has now been radically changed, and placed, nominally at any rate, upon a civil basis. Instead of a military general with private resources at the head, there is now a committee of civil heads; the nominal authority of the militarists has been taken from them and put under the control of the civil government. But the disbandment of the armies under the control of these private militarists is still something to be hoped for. The reorganization of the government seems to be less an achievement of real and lasting value than a recognition of the power of public opinion and of the necessity for a greater measure of democracy. It is at least a definite sign that Japan has shaken China into action, if not military action.

The situation is fraught with danger for the future. Had the League of Nations been in the least effective in preventing the Japanese invasion, some hope might have remained of a peaceful settlement. But now that the League has shown an utter incapacity to face the issue with the strength and alacrity necessary, Chinese public opinion feels that China has been betrayed not only by its own government, but also by the League. China now stands alone in a life-long struggle against Japan, and it is a struggle for which China feels equal in the long run. Military methods are not the only

weapons available to a huge people like the Chinese. This we had better elaborate a little. Incidentally the study of China's strength will reveal the case against Japan's occupation of Manchuria.

China's Strength.

The interesting contrast between China's strength and Japan's is that Japan's strength has been due to her government while China's strength, one might almost say, was in spite of her government. The Chinese people themselves are developing quietly and unobtrusively in the arts of peace, and in the modern scientific methods of industry, quite apart from any government action or any political support. On the other hand, in Japan progress is forced upon the people by their government. The Japanese rise to modernism industrially is a superficial thing compared with the slower but surer progress of the Chinese. While the Japanese imitate wholesale for the sake of mass production, the Chinese intellectual initiates his own methods and creates his own products. The result is less spectacular and less effective for nation-wide changes of a revolutionary nature, but it is more permanent. During the last twenty years, while their politicians have been doing little more than squabble among themselves and waste the national revenue in civil warfare, the Chinese people have made tremendous progress industrially and educationally. There is now a solid foundation from which, given stable government and freedom from internal strife, a real and vast revolution would emerge; not necessarily a political revolution, but a social revolution, an industrial revolution towards modern scientific methods of production and distribution.

China's strength is distinctly not on the military side, and even economically may be said to be potential rather than actual. But present actual progress is rapid enough to make her enemies fear her. In Manchuria in particular the progress of purely Chinese enterprise has been shown of late years to be greater than that of Japanese, and Chinese-owned railways have been found more profitable than the more important Japanese-owned. The parts of Manchuria outside of Japanese influence (outside the "railway zone") have developed rapidly under the comparative peace of recent years. There have been ample signs that Japan would rapidly lose all her preponderant influence in Manchuria if such progress continued.

Not only in Manchuria, but in other parts of China too, the last year or two has shown considerable progress, thanks to the comparative freedom from civil warfare. There is no doubt that Japan has been aware of this progress, and of China's developing strength. Manchuria, with her undoubtedly huge natural resources, could not safely be left in the control of China, lest the latter very soon reap great profits from their development. There seems no doubt that fear was the chief motive of Japan in forcing the Chinese out of Manchuria.

The Case Against Japan.

Japan may picture the struggle between herself and China as part of the struggle of the progressive forces (as represented by herself) against the forces of reaction (as represented by China). On the other hand, China, while agreeing with the nature of the struggle, interchanges the representatives: Japan is the embodiment of all that is reactionary and anti-liberal, of Imperialism and militarism. While Japan has put on the clothes of modern civilization, beneath the superficial garment China sees the ancient order of things that has existed already for generations too long in the Orient. While Japan has imitated scientific inventions of the west, and ruthlessly reorganized her whole national machinery from the top downwards, China has changed very little in organization but has been slowly assimilating the culture of the modern west spontaneously and inconspicuously. The Chinese feel that they have made more real progress, and represent more truly the progressive elements in history, than the Japanese; the latter, it is claimed, have been herded into a modern social machine and have failed to master that machine. The people of China cannot be herded thus, but they will gradually evolve a social machinery of their own, after they have assimilated and made their own the new culture of science. Meanwhile, the old organizations blunder on with the old mistakes made more ludicrous by the presence of the new culture.

That Japan is no redeemer of people, no true representative of progress, can be seen by her behaviour in Korea. The original Chinese inhabitants of that territory have been starved almost out of existence and completely disinherited of the soil to which they had every human right. All that now remains there of the native population, once a prosperous community, is a discontented under-paid coolie class overruled by Japanese. The history of Japan's invasion of Korea is curiously parallel with the present phases of the Manchurian episode. The fate of the Koreans will all too probably be that of the Manchurians.

Not only is Japan charged with military aggression and the consequent bloodshed, but also with more insidious and more dangerous forms of attack. In Mukden, Changchun, Tientsin, Amoy, *etc.*, numerous dope huts are operated under Japanese consular protection in open defiance of any Chinese attempts at suppression, and in spite of Chinese laws against such places. The number of morphine addicts in the Japanese Concession of Mukden alone is about 500. In Changchun the number of opium dens operated by Japanese, or under Japanese influence, reaches 1,500. The drug traffic in China is chiefly under Japanese influence, and it was estimated by the Association for the Prevention of Opium Evils in Japan that 75 per cent of the

Japanese people residing in South Manchuria were directly or indirectly connected with drug traffic. Immediately on taking over control of Manchuria the Japanese authorities established a monopoly of the opium traffic, a repetition of the steps which were taken at the conquest of Formosa. To this day that monopoly holds in Formosa, and while the sale of the drug is encouraged among the natives and the Chinese, the penalty for sale to Japanese is instantaneous death.

By such methods Japan is continually attempting to undermine the manhood of the Chinese nation, and especially the manhood of those regions in which Japan has interests.

These charges against Japan are not the scratched-up charges of a military government intent upon finding some excuse for war and desirous of working up an atmosphere of enmity among the common people. The Japanese government is capable of working up such an attitude among its own people, and using it. But the Chinese government cannot be said to have the confidence of the people so thoroughly, nor even to have developed so far in the art of ruling a nation. The Chinese people—speaking now of the educated people—never believe what their government tells them; but it is they who make these charges against Japan. The facts are absolutely as they are represented to be; of that there is little doubt.

In spite of all this provocation the maturer intellectuals of China have no doubt that in the long run China will win through, and they have the sense to see the futility of armed resistance. Their attitude reminds one very forcibly of the attitude of Sir Bussy Woodcock in H. G. Wells's *The Autocracy of Mr. Parham*:

> Like a lot of damned schoolboys, mucking about with toy guns and chemical sets in an attic. . . . With unlimited pocket money. . . . What do they think they are up to? What do they think it is for—all this damned militarism? They'll just set the place on fire. What else do you expect of them?

Fortunately for the world, Japan's pocket-money is not quite unlimited, and China has ways and means of limiting it; it is upon these ways that China is concentrating at present. Of the economic boycott Japan is really afraid, and of her internal economic ills she is also afraid. The present escapade in Manchuria may fairly be pronounced the result of Japan's fear of her own poverty and of China's increasing strength.

William Band.

THE PRACTICE OF PRAYER.

In one of the narrow crowded streets of Cairo there stands an ancient gateway, the *Bab Zuweila,* which used to mark the southern limit of the city. The gate is open, and the massive door, studded with iron nails, presents a curious appearance. The ironwork of the gate is covered with dirty rags, bits of hair, human teeth, and other things taken from the body of a person for whom a favour is desired. The day that I passed through this gateway people were standing there praying and rubbing themselves and their offerings against the massive door. I found that the gate itself is supposed to be inhabited by a *Qutb,* an invisible but living saint, through whom the prayers which are here offered somehow reach Allah. Childless women come here to ask for the gift of children. A Dervish is usually to be found near by who claims to know the mind of the saint; to him these poor women go with gifts of money, inquiring at the same time whether there is any chance that their petitions will be granted.

Another picture from the same journey rises before my mind. It was an April evening, and I walked on the Mount of Olives at sunset. Gethsemane lay near at hand, at the foot of the hill; away across the strange tangle of barren hills known as the "wilderness of Judea" lay the blue hills of Moab. Even under present conditions it is not difficult to realize why Jesus sought solitude outside the city, for here, as in so many other parts of the Eastern world, the distance between "the desert and the sown" is but a step. I went northwards to Galilee: to Nazareth among its green hills, and then down to the Lake. It was very blue and still in that April weather, and as I looked up at the grassy hills surrounding the Lake, and then away to distant snow-crowned Hermon, and back again across the water to the low hills in the deserted country beyond, the words, "He went up into a mountain to pray", and "Let us go over unto the other side", stood out with a new vividness of meaning.

Cairo and Galilee: at the one end the blind groping of the primitive soul, feeling out after God "if haply he may find Him", and at the other the sublime picture of Jesus in solitary communion with His Father. All prayer lies between these two extremes.

It is not necessary to lay stress upon the fact that the instinct for prayer is practically universal. The study of comparative religion, as well as the literature of Christian missions, shows this very clearly. The spirit-huts of the forest dwellers of Central Africa, and the "high places" of Palestine and Syria (which still exist), reveal the presence of that very ancient form of prayer which we call "primitive", with its elements of fear, magic, and reverent entreaty. The American Indians, with their appeal to the Great Spirit, reveal a somewhat

higher type of prayer. The great religious literature of India, the ancient liturgies of the Sumerians in Babylonia, the ritual practices of the Zoroastrians of Persia, as well as the primitive forms of prayer practised by the ordinary people in China, and the prayer flags of the Buddhists of Tibet, are all signs of the universality of this instinct of prayer. No one who has seen a Muslim congregation at prayer can fail to find it a deeply impressive sight. Once I spent an hour in the great Mosque of St. Sophia at the hour of evening worship. The space and the silence and the dim richness of the beautiful building produced a sense of mystery. The rows of absorbed worshippers kneeling under the great dome, their voices rising and falling like the wind over a field of grain, with pauses of absolute silence, formed a most impressive sight. The prayers sounded weird and wistful, sometimes almost repellent, and sometimes appealing, like a child crying out for its mother.

It has been well said that "prayer is wide as the world, and older than history . . . It is an instinct springing from man's sense of his own weakness and limitations, and from his recognition of the greatness of the universe in which he dwells". Prayer is indeed "the expression of the need which all creeds seek to satisfy"[1]. Here, however, we are concerned exclusively with the subject of Christian prayer.

I.

Friedrich Heiler, in the introduction to his great survey of the various types of prayer (*Das Gebet*), cites one witness after another in support of his contention that prayer is the central phenomenon in religion.

Luther says that "faith is simply prayer". Johann Arndt, a great Protestant mystic, declares that "without prayer we do not find God; prayer is the means by which we seek and find God", and Adolf Deissmann that "Wherever religion is vital in any human being it is expressed as prayer". Auguste Sabatier says plainly that "where there is no prayer from the heart there is no religion". In Richard Rothe's opinion prayer is "the one method of creating religious energy, the specific remedy for religious impotence". And Heiler closes his great work with these words of Chrysostom: "Nothing is more powerful than prayer, and there is nothing with which it can be compared". It would not be difficult to find counterparts in this country for all these expressions of conviction on the part of Continental scholars and ancient writers. I will confine myself to two.

Coleridge has said that "the act of praying is the very highest energy of which the human heart is capable, praying, that is, with the concentration of the faculties". Finally, to quote a living writer and teacher of our own day: "Prayer is man's nearest approach to

1 *Encyc. of Religion and Ethics, X. 171.*

absolute action . . . The praying soul is experiencing human freedom in its most intense form, and realizing its latent capacity for spiritual action"[1].

In any religious gathering these statements would command universal assent; few indeed would dream of denying that prayer is the heart of living religion. And yet—are there not signs on every hand that the religious life of this country is *not* impregnated with this conviction? Can we, looking round on the life of the Churches, and of the Free Churches in particular, honestly maintain that actually, and in practice, prayer *is* regarded as the vital heart of all religion, whether personal or corporate? Is it not a fact that there is a steady drift in the direction of a form of religion which is directed towards man rather than towards God? Even in prayer this tendency appears. Too often we are mainly concerned with *our* needs, *our* desires, *our* plans and problems. More serious still is the fact that the very existence of the spiritual world, with all that it implies, scarcely means anything to thousands of our own people, even to people who are to some extent in touch with the Church. A great many people are living on a second-hand religion, if they have one at all. Very often morality and general decency are considered an effective substitute for a personal faith.

The crying need of the Christianity of the present day in this country is the awakening and enrichment of our sense of God. This can only be attained through prayer.

What does this mean? The subject is so vast and yet so urgent that it seems an impertinence to attempt to deal with it at all. I can only venture to suggest a few thoughts, each of which might be greatly expanded.

First, we need a far deeper conviction than many of us possess at present that *God is the only Reality*, that "nothing matters but God". He is the one sovereign Good. Our horizon is greatly expanded when we realize that "God is God . . . apart from His occupation with us"[2]. This is the conviction which awakens desire, that "incurable thirst for God" to which Augustine has given classic expression in his *Confessions*: "Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee". To Augustine God is "that blessed country which is no mere vision but a home". The *Book of Psalms*, the prayer-book of the whole Church, is also impregnated with this spirit.

Closely akin to this conviction is the sense of God as the "*Wholly Other*". In the words of Kierkegaard, "There is an infinite qualitative difference between time and eternity; God is in heaven; man upon earth". The appeal which the Barthian movement is making

1 Evelyn Underhill, *Man and the Supernatural*, 202.
2 F. von Hügel, *Essays and Addresses* (Second Series), 218.

in many circles on the Continent is due to the emphasis which Barth lays on the "otherness" and absoluteness of God. Barth himself is surprised by the response to his message. He has said that he feels like a man who has been groping his way up a church tower; suddenly he grips a rope thinking it is merely a guiding-rope; to his amazement he finds that he has set the big church bell booming out over the countryside. The reverberating echoes roused by the "big bell" in Barth's message are those of the reality and the majesty of God. It is easy for us to criticize this Neo-Calvinism of Barth, and it is true that there is much in his message which would not appeal to us in this country. Kierkegaard himself, from whom Barth has drawn a good deal of his inspiration, is a clear instance of the danger of pushing this idea of the transcendence of God to extreme limits, apart from other elements of truth to balance it. But the fact remains that Barth's message has power because it contains a large element of neglected truth, and still more because Barth himself has felt something of the reality and the majesty of the God whom he proclaims. Calvin himself may or may not be an heroic figure to us in these days, but those who knew him best said of him: "God gave him a character of great majesty". Surely this was the outward result of Calvin's constant, even if one-sided, pre-occupation with the Sovereignty of God.

It is a significant fact that, in the midst of all the confusion and travail of this age of transition, all over Europe men and women are turning towards God, and away from their former pre-occupation with subjective religious experience. This is true not only of the followers of Barth and his school; the same tendency is at work within the Roman Catholic Church; to a lesser degree it is operating within certain sections of the German Youth Movement. In all these circles the conviction is gaining ground that "the one ultimate Reality is the Being of God." This emphasis is certainly greatly needed in the life and worship of the Church in Great Britain, and it is one of great significance for the practice of prayer.

This emphasis upon the Reality and the Greatness of God implies what von Hügel calls the "Givenness of God". In his preface to *The Mystical Element in Religion* he says:

> Its Givenness is the central characteristic of all religion worthy the name. The otherness, the Prevenience of God, the one-sided relation between God and man, these constitute the deepest measure and touchstone of all religion.

And in another place[1] he expands this idea more fully:

> Religion begins and proceeds and ends with the Given—with existences and realities which environ and penetrate us, and which we have always anew to capture and combine, to fathom and to apprehend.

1 *Essays and Addresses* (First Series), Preface.

Ernst Troeltsch also was full of this sense of what God has done and is doing, a sense which von Hügel confesses is "somewhat rare at the present day, even amongst sincerely religious people". Expressed quite simply this means that God always makes the first move. He loved us before we could love Him. He seeks and desires us before we can begin to seek and desire Him. To some this may seem a platitude. To others it is a doctrine which brings a marvellous sense of joy and relief. All our prayer should start from this objective conviction of the power and the presence of God.

Another element in the thought of God of which we make far too little is that of His *Attractiveness*. We need to dwell long and lovingly upon the fact of His tender and courteous love, His humility, His readiness to wait for us, His simplicity and His sweetness. "O taste and see how sweet the Lord is" is an injunction we take to heart too rarely, and our minds get strained and our nerves on edge, and our hearts remain aloof from God, when we might be living in close intimacy and reverent confidence with Him. "You make God a theologian", said a wise man one day, "but He calls Himself Infinite Mercy". "O my God, Thou art wholly delightful!" was the cry of one who had found his way into the very heart of God. This spirit of confidence transforms prayer; from a duty it becomes a delight.

Our prayer will gain in depth and vitality if we explore unceasingly the richness of the Christian revelation of God. For this is the paradox of our religion, that on the one hand God is so far above us as to seem lost in an impenetrable cloud of awe and mystery, while on the other He is so near that we can know Him as the intimate Friend of our souls. "What can I say", exclaims Augustine in a well-known passage, "my God, my life, my holy joy? or what can anyone say when he speaks of Thee? And woe to them that praise Thee not, since they who praise Thee most are no better than dumb"[1].

II.

What then is the aim of prayer? What do we expect when we have overcome our initial laziness and have set apart a definite time for prayer?

Two subtle temptations present themselves at the outset. One is the temptation to regard prayer as a process of self-culture, to seek our own ethical advancement through prayer. This is putting the cart before the horse. Self-conquest is pursued in order that we may be freer to turn to God and come into real contact with Him, not in order that we may have the satisfaction of contemplating our own "progress". The other temptation is to seek prayer for the pleasure we may derive from it, or we hope we may draw from it. God may

[1] *Confessions*, 36, 37.

give us joy and consolation in prayer, but it should never be sought. Both these tendencies are wrong because they make us egocentric instead of theocentric.

Prayer is a supernatural act. We cannot remind ourselves too often that prayer is produced by God and not by us. The instinct for prayer has been divinely implanted; it comes from God; it is a gift. Too often when we speak about prayer we feel as though we are describing our own efforts to get into touch with a God who is very far away. Our whole view of prayer is changed when we see it as part of the deep silent work of God within us, to which we need to open up as generously and receptively and humbly as possible, content to be led and trained in it by God Himself. Mother Julian has a beautiful passage on this aspect of prayer:

> Our Lord said: "I am Ground of thy beseeching: first it is my will that thou have it; and after, I make thee to will it; and after, I make thee to beseech it and thou beseechest it. How should it then be that thou shouldst not have thy beseeching?"[1]

Perhaps the profoundest word of all is that of Paul: "The Spirit helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered".

But although all this is profoundly true there is still an essential element left to human initiative. Some people become "interested in prayer", as they would express it, and they are very ready to read books on the subject and to enter into discussions about it, but when they go further and try to practise it, they often feel almost hopelessly baffled. They are humiliated to find that a practice which they imagined would be easy and delightful seems difficult and even boring. They are often tempted to give up the effort altogether. The fact is that they have not fully realized the close connexion between daily life and the life of prayer. If we are "rushed" and "hectic" and snappy, or indolent and careless in our ordinary work, our prayer will suffer accordingly. There is no easy short cut to the practice of prayer. If we have allowed certain elements in our lives to get out of proportion, if we are using our intellectual abilities too little or too much, if we are having too much sleep or too little, if we are underfed or overfed, if we are sitting up too late at night, or allowing some recreation or interest to become too absorbing—all these apparently irrelevant things will affect our prayer life. It is impossible to isolate the practice of prayer from the rest of life. We must look at this matter in terms of the whole personality. This may sound very trite and commonplace, but the fact remains that the life behind the prayer matters quite as much as the prayer itself.

It is, however, quite possible to overcome these difficulties by a wise ordering of those portions of our life which are under our own control. Common sense, illuminated by the Spirit of God, will show

1 *Revelations of Divine Love*, 84.

us where we are wrong, and will help us to plan differently. A right use of time will clear away many difficulties. There is a vocation for each of us within the sphere of prayer, and this can be fitted in most harmoniously with the circumstances which God has appointed for our lives. Re-ordering of the personal life will bring a new harmony into our daily life, and thus all our activities will be brought increasingly under the control of God Himself.

Another practice which many people find most helpful to the life of prayer is that of living in the present. That is, the habit of regarding each experience of the day as a revelation of the will of God for that moment, and then concentrating on doing and bearing it as well as possible.

These practical considerations deal with the "remote" preparation for prayer. We now turn to the more immediate preparation.

Meditation, or the "act of simply turning over in our minds some truth or fact of redemption", is a habit of great value. Indeed, it often merges into prayer, since it is made in the presence of God and its aim is to awaken desire and to arouse effort. It prepares the way for all the higher forms of prayer. A good meditation involves the use of the imagination, followed by quiet consideration, and issues in some practical resolution, which should, if possible, be carried out the same day. There is great need for some book which would show the direct connexion between Bible study of this kind and daily life.

Reading, whether of the Bible or the great spiritual classics, is closely allied to meditation, and may itself become a form of prayer. For a tired mind it is probably better than the effort to make a meditation, and for some temperaments, to whom meditation does not appeal, it may even be used instead. Such reading is, however, hardly "reading" in the ordinary sense of the word. It is rather the slow tasting of a passage, letting the profound words sink deeply into our minds. Five, ten, or fifteen minutes may be given to this exercise at one time. In one of his wise letters Baron von Hügel speaks of "that daily quarter of an hour which for forty years or more . . has been one of the great . . sources of calm in my life". The aim of such reading is, as he says, to "feed the heart, to fortify the will,—to put these into contact with God"[1].

III.

A French writer of the seventeenth century has described prayer as Adoration, Communion, and Co-operation. For a brief yet comprehensive description this can hardly be bettered.

Adoration.—The very word sound a little strangely in our modern ears. A missionary friend said to me once: "I can intercede for

1 *Selected Letters,* 229.

people happily enough, but I don't feel I know much about adoration". If we were candid with each other a good many of us would endorse this statement. We have wandered away from the spirit of our forefathers and their conviction that the "chief end of man" is " to glorify God and enjoy Him for ever". But if we are to rise to the heights for which we were created we must put worship and adoration absolutely in the first place. One of the best and most exact definitions of adoration is that of Bérulle :

> To adore is to have a very high sense of the value of that which we adore, and a will, surrendered, submissive, and humbled before the excellence and the dignity which we believe or know to be in it. This profound sense of esteem, and this consent of the will, which surrenders itself entirely to this supreme dignity . . . makes adoration. For it requires not thought alone but also affection, by which the person who adores submits to that which he adores, by using the two faculties of the soul, the understanding and the will . . to the subject which we *will* to adore.[1]

"Religion is adoration". We may rise to adoration from many parts of our human experience. Thanksgiving for personal mercies may be the channel for some; delight in beauty may help others; new scientific truth dawning on the mind may lift another up to the Supreme Truth. Whatever helps us to delight in God Himself, apart from anything we want Him to do for us, will help us spread our wings and rise into the Holy Place. It is for us to discover the way by which we may most easily and naturally rise into those sublime regions for which we were created.

A striking instance of this comes from the weekly paper issued by the Waldensian Church in Italy. A Waldensian lady, a teacher, was in great distress. In her letter to the Editor she says that she was almost in despair. She had no money and no work; evidently she had no friends or relations to whom she could turn for assistance. It was a lovely summer day, and she walked slowly down the hillside towards Torre Pellice, where she was staying. She was tired and footsore and hungry, and as she walked along the hill path she sank into a fit of black depression. She looked away to the mountain peaks on the other side of the valley, and began to wonder whether she would simply wander away into those desolate upland valleys and lie down to die of starvation. Presently she came to a shady spot where a rushing brook flowed musically through the mountain pastures. She sat down to rest. After a little while her love of nature re-asserted itself. With some pleasure she noted the flowers swaying in the warm summer air, the butterflies flitting over the meadow, the dark trees at the edge of the wood, and the coolness of the pleasant shade. Then she looked away to the hills on the other side of the valley and then up to the blue sky overhead. Suddenly

1 Quoted by Henri Brémond: *Histoire littéraire du Sentiment Religieux en France*, III. 118.

the thought flashed into her mind: "Everything around me is rejoicing in the goodness of God. I am the only point of disharmony!" And with that there came upon her such an overwhelming sense of the glory of God that she knelt down and poured out her soul in a flood of adoration. Then she sat still again and rested in the quietness of the summer afternoon. But all her burden had gone; she felt absolutely released from anxiety. When the air was cooler she rose and went on her way down the hillside. At sunset she came into the little town of Torre Pellice, and went into the market place. The square was almost empty, but two little girls were playing about and their mother was standing near them. Almost at once the mother of the children came across the square with outstretched hands saying: "It is Signorina S . . . isn't it?" "I saw you this morning", she added, 'but you looked so sad and unhappy I did not like to speak to you, but now you look so different!" After a little friendly conversation the lady said: "I was going to ask whether you would come and teach my children English? and could you begin tomorrow? Very well, then, come to dinner to-morrow". From that moment the tide turned. Never again was Signorina S . . . in such straits, but the experience had left an indelible impression on her mind. She closes her account of the incident by saying: "So I learned that, even in dire distress, prayer must begin with *Thou*, and not with *I*".

Communion.—Adoration represents our human response to the sense of God as Transcendent Reality, but God is very near as well as afar off, and a large part of the life of prayer consists in communion with God, through Jesus Christ our Lord. This sense of intimate communion needs to be kept within the atmosphere of adoration if it is to remain strong and pure. This term "communion" covers all kinds of prayer, from the prayer which is the result of a faithful meditation to the forms of prayer known as the Prayer of Simplicity and the Prayer of Quiet. At one time it may mean resting in silence in the Presence of God, or waiting humbly upon Him for direction, while at another it will mean the outpouring of thoughts and feelings and desires to the ever-present Friend. It is here that the prayer of petition finds its place, purified through surrender and adoration from all more childish and self-centred desires.

This habit of communion, when it has become the daily nourishment of the soul, transforms the whole personality, gradually and almost unconsciously. The unbalanced and excitable nature will gain strength and harmony; the indolent and sluggish nature is roused to ardour; the self-centred become unselfish; the worried and harassed enter into peace; and all gain a new power of dealing with circumstances and of rising above suffering and trouble of many kinds. And the secret of all is this: "The love that makes us lovely urgeth me".

Co-operation.—So far we have been looking at prayer from the aspect of love to God, but the curious expression "co-operation" reminds us that prayer is also directed towards man. Through adoration the love of God lays hold of us; in intimate communion we become transformed; but all this is not for our own sakes, but in order than we may be used for the purposes of God. Of course "co-operation" covers every part of our life, not simply that part we call prayer. Applied to intercession, however, it clears away many of the intellectual perplexities which gather round the idea of intercession when it is regarded from the outside. Intercession is primarily a matter of the will and the heart. If the love of God stirs our hearts and wills it will not be so difficult as it sometimes appears to give ourselves to God for other people and for great causes.

The essence of intercession is self-offering and self-dedication. In our deepest moments we long to be creative. Often we go further still, and a great longing to save and to bless surges through us. The outlet for this desire lies first of all in the secret sphere of self-offering to God for His purpose. It is a very wonderful thing that "one human spirit can, by its prayer and its love, touch and change another human spirit; that it can take a soul and lift it up into the atmosphere of God". Here we can make real our privilege as members of the "royal priesthood" entrusted to "all believers". Here we enter into the meaning of that great phrase, "the Communion of Saints". But this means a great deal; it means that we are called to be saints, for a saint is "one in whom God has His unrestricted way".

Life gains a new significance when we realize that not only our prayers but our whole life and work, in all its details, can be offered to God for the fulfilment of His purpose. Even while we are engaged on the most homely or commonplace tasks the creative action of God is at work in and through surrendered lives. In its highest reaches a life of prayer of this kind becomes in some mysterious way a part of the work of redemption. David Brainerd praying in the forest wilderness for "multitudes of souls" until he was "in an agony", is an example of a saint "co-operating" with Christ in His redemptive work.

IV.

Turning to the actual facts of the religious situation in this country at the present time it is impossible to escape the uneasy feeling that the idea of a "life of prayer", practised in the midst of fidelity to absorbing outward duties, is quite foreign to a large number of the members of our churches. It is impossible to tell, and there may be many more faithful souls than we know, but it is also a fact that many people are quite ignorant of the meaning of prayer as the controlling force in their lives. In a recent and valuable book whose

message might well be translated into our own terms, the writer says,[1] speaking of the Church of England: "Our own people do not know how to pray, and, not knowing, fall an easy prey to any temptation which besets them". And he quotes a writer in the *Church Times* who claims that "it is generally recognized that our people to-day hardly pray at all". One further instance he gives is still more surprising. Some time ago an English Bishop sent round a set of questions to his clergy about their teaching on and practice of prayer. He received no reply.

Can we claim that things are any better in the Free Churches? From time to time we discover that people who are leaders in Church life and most active in "good works" are suffering from a species of arrested development in a spiritual sense. Now and again a chance word will reveal an incredible ignorance of prayer and the spiritual life. Recently a woman elder in a Free Church confessed without embarassment that she still used the prayers she had learnt as a little girl. An intelligent young man, who has travelled much, still uses the verse he learned at six years old.

Ignorance and "arrested development" are not the only disquieting factors. Discouragement and lack of perseverance are also widespread. Even among ministers the temptation is felt. When a well-known religious leader can "give up praying" during the last part of his life because "it doesn't work" the outlook is sufficiently serious to cause grave searchings of heart.

Nothing less than a trained and disciplined habit of prayer will enable people to hold on through the assaults of moral temptation, intellectual doubt, and spiritual perplexity and darkness, which come to us all at some time or another.

A great responsibility rests upon ministers and teachers; upon ministers perhaps most of all. Too long has it been assumed that the well-disposed people in our churches can "find their own way" in prayer and the problems of the spiritual life without any guidance or direction. Many people never enter into their inheritance at all. Those who do persevere waste much time and spiritual energy in making unnecessary mistakes for lack of wise help when they most need it.

The Church as a whole will never save the world unless its members are able to pray. But for this the leaders must *lead*.

Olive Wyon.

1 Bede Frost, *The Art of Mental Prayer*, 8.

THE CRIMINAL AND THE COMMUNITY.

People have always been most anxious to reform their neighbours, and never more so than to-day. This zeal for the reformation of others may find expression in one of two ways. It may be concerned with the analysis of crime and wrong-doing in an endeavour to discover their root causes; if so, there will be a re-discovery of the existence of poverty, misery, and degradation. It will be a re-discovery, for, though many speak and write to-day as if these were new phenomena, it is not the evils themselves which are new but the widespread recognition of them. On the whole, there is an admirable amount of effective preventive work done, and society is being taught to realize its responsibility for many of the factors of environment and heredity which tend to produce crime. People can always be interested in preventive work and usually enter upon it with an optimism which tends to be steadied in the course of a long acquaintance with practical endeavour.

It is much more difficult, however, to get people thoroughly interested in what we may call the second aspect of the work of reformation, the reform of the convicted criminal. It is true that there has been a growing uneasiness about the efficacy of prison as a centre of reform; but uneasiness is by no means sufficient. For a considerable period the treatment of prisoners has engaged the attention of many earnest Christians and has received the sympathetic study of philanthropists; it is only recently that it has attracted the attention of scientific inquirers.

Concern with questions of prison reform devolves in a special manner upon members of the Christian community apart altogether from the fact that they are the professed followers of One who said, "I was in prison and ye visited me not". It is strange but true that much of the more objectionable routine of modern prisons owes its origin to religious conceptions. The idea of prison as a place of reformation only dates back to the Middle Ages. The stone cell with its little window and closed door, which terrifies so many people, may almost be described as the creation of Christendom. The monastic cell supplied the conception, and it was copied with all its ascetic accompaniments. The obviously religious origin of the term *Penitentiary* may be noted in passing. Moreover, solitary confinement, which nowadays scarcely exists in English prisons, except as a punishment for gross breaches of discipline on a prisoner's part, was first established as a means for enabling a sinner to hold communion with God. It was felt that if the monk gladly forsook the attractions and comforts of the world in order to win unbroken communion with his Lord, then the guilty sinner should gratefully embrace this same provision and save his soul alive.

Much of the difficulty found to exist when any attempt has been made in the direction of far-reaching penal reform has resided in the failure to agree upon any adequate solution of the problem of punishment. What is the object of punishment? What, indeed, is the object of the Criminal Law? When a Judge sentences a prisoner what ought he to have in mind in the infliction of punishment? Is the object of inflicting punishment upon a man to reform him or is it to deter him or others from the commission of other offences? It is one of the curious features of our system that so far nobody has set forth with clearness the principles of punishment which ought to prevail. Some time ago Sir Henry Maine said that, upon the question of punishment, we are all at sea as to first principles. In primitive society, before the elaboration of systems of law, a wronged individual exacted his own revenge. As codes of law were elaborated the liberty of the individual to punish was severely restricted and the responsibility to do so was placed upon the community. The primitive forms of communal punishment were few and severe, being practically limited to death, torture, and banishment. For centuries these forms persisted with but little alteration; as recently as 1810 death was inflicted in England for what would now be regarded as an ordinary case of theft. So long as the sole idea regarding punishment was that it was to inflict pain, as stated concisely by Sir Edward Fry, "the object of punishment is to adjust the suffering to the sin", or so long as retribution and deterrence were the guiding principles, little in the way of reform could be expected. It is apparent, however, that retribution and deterrence are no longer the main principles, and what was really a revolution in the conception of the treatment of prisoners was set out in the Prison Commissioners' Report for 1925-26, where it was stated:

> Prisons exist to protect society, and they can only give efficient protection in one of two ways, either (*a*) by removing the anti-social person from the community altogether or for a very long period; or (*b*) by bringing about some change in him. Any general application of the first method would not be supported by public opinion. The prison administration must therefore do its utmost to apply the second; that is to say, to restore the man who has been imprisoned to ordinary standards of citizenship, as far as this can be done within the limits of his sentence. Unless some use can be made of the period of imprisonment to change the anti-social outlook of the offender and to bring him into a more healthy frame of mind towards his fellow citizens, he will, on leaving the prison gates after a few weeks or months, again become a danger, or at any rate a nuisance. He may, indeed, be worse than before, if the only result has been to add a vindictive desire for revenge on society to the selfish carelessness of the rights of others which he brought into prison with him. The change can be, and is, effected in a good many cases by vigorous industrial, mental, and moral teaching, pursued on considered lines by officers, teachers, and prison visitors of character and personality. The effect of such training properly conducted, is to induce self-respect, to lessen self-conceit (characteristic of many prisoners on first reception) and to arouse some sense

> of personal responsibility. Failures there are, and always will be, but the records of successes justify the system and the efforts of those who work to carry it out.

All who, as is the privilege of the present writer, come into contact with the present Prison Commissioners will realize that their outlook is sanely humane and that the real difficulties in the way of extensions of reform are public opinion and shortage of public funds. It is extraordinarily difficult to enlighten public opinion on this matter, and here lie the two chief dangers to a successful development of the present prison system. One lies in that view which regards all prisoners as indistinguishably bad and beyond the pale of hope, and the other in regarding all prisoners as fit subjects for every kind of experiment of emotional compassion. It is most essential that the public should begin at the point from which the Prison Commissioners in recent years have begun to move carefully forward on the road of reform; they must cease to think of prisoners and convicts as a class or a tribe, and begin to think of each one as an individual.

The average daily population of our prisons and places of detention consists of something under 12,000 men and women. These figures apply to England and Wales only, and are less than two-thirds of the total in 1913, the last full pre-war year. The number of convicts—*i.e.*, prisoners with sentences of penal servitude for which the minimum period is three years—shows the greatest proportional decrease, and this is particularly marked in the case of women, for there are only round about 50 women convicts. The total receptions each year are, of course, very much larger, as they include prisoners on remand or awaiting sentence, debtors, persons committed in default of payment of fine, and the host of petty offenders sentenced to short terms of imprisonment. In round figures the total receptions in an average year would number about 50,000 men and 7,000 women.

It will thus be seen that there is a great problem before those who have to administer the prison system. Rapid strides have been made in the all-important matter of classification which is the first step towards the more individual treatment so much desired. In the case of women prisoners this is comparatively easy. All the women convicts, with the exception of a few, mostly reprieved for baby murder, are now dealt with at Holloway, while girls sentenced to Borstal treatment go to the Borstal Institution at Aylesbury, where Miss Lilian Barker is the very successful Governor. No one who has known Miss Barker or seen her work at Aylesbury can have the slightest doubt about the efforts made to reclaim wayward girls. It is there, perhaps, that the work of reclamation is seen at its best. In Holloway also are some 300 or more women prisoners from London and twenty counties serving sentences up to two years. The Governor here is a medical man of great experience, and the careful visitor to Holloway will often feel that he is in the atmosphere of a hospital rather than in that of a gaol.

One must not speak of wardresses in Holloway: they are women officers, and include amongst them over thirty fully-trained nurses. The cells are much more comfortable than used to be the case, and in them will be found flowers and pictures. When I visited Holloway a short time ago most of the cells had pretty Christmas cards on the shelf. Great care is taken to segregate, so far as is possible, the different types of prisoner; separate blocks are occupied by women convicted of prostitution, and by the convicts. The women work in association for a total of eight hours a day, doing laundry work, tailoring, gardening, and rough sewing. Concerts and lectures are provided, and these latter include instruction in leather and raffia work, while there are educational classes too. Attendance at chapel is now voluntary, as, indeed, it is in all prisons, and the Governor avers that the change from compulsory attendance at service has been most beneficial. Here, as elsewhere, valuable work is accomplished by the band of voluntary workers, and the devoted labours of the Discharged Prisoners' Aid Committee do bear fruit. The system of promotion to various stages, with the consequent gaining of privileges, is the same as in the case of men convicts and is detailed below. The one difference is that women may reach the various stages rather more quickly than the men can, just as they may earn a larger remission of their sentences. The remission for a good conduct male prisoner is one-fourth of the sentence. In the case of women prisoners this remission is increased to one-third. Every effort is made at Holloway to deal with the prisoner as an individual, and, as the Governor remarked to the writer recently, "We are not so much concerned here with the length of sentence as we are with the general disposition and circumstances of the woman".

The work of classification among male prisoners is proceeding apace and several of the prisons have been specially set apart for the reception of certain types of offender. Here, too, it will be found that much less attention is paid to the length of the sentence than those whose acquaintance with prisoners is only at the Criminal Court would suppose. For instance, Maidstone is a convict prison for men of the "Star Class", that is, men who are not usually of criminal habits and are not likely to contaminate other convicts in the class. Here may be found reprieved murderers serving life sentences of penal servitude, defaulting solicitors, fraudulent financiers, and the man who is sent for three years for false pretences. Altogether there are three classes of convicts. In addition to the Star Class above mentioned, there is the Intermediate Class for those who by reason of their character or habits are considered to be unfit for the Star Class but who can still be distinguished from "Recidivists" by their youth, or by the fact that their previous crimes have not been very serious or very many. These convicts go to Parkhurst Prison in the Isle of Wight, where are also to be found prisoners from both the other classes who require special

medical attention. The third class is the Recidivist Class; this is reserved for convicts with bad records of convictions for grave offences and also for a few men who, though not perhaps previously convicted, have been proved to have been engaged persistently in crime. This is the type of prisoner invariably sent to Dartmoor, and readers will have some appreciation of the sort of men who were engaged in the recent mutiny. Some of the very worst men in the world are to be found at Dartmoor, and they know that that is the reason why they are there. It is certainly embarrassing to begin with a man by telling him that he is thoroughly bad and pretty well hopeless, but it is difficult to know how else to deal with such men at present.

Once the sentenced man is placed in his category and removed to the prison appropriate to it he can work towards the amelioration of his lot. By good conduct and industry convicts may earn daily marks. These marks entitle them to promotion into various stages with privileges. The convict may earn sufficient marks to secure his promotion from the first stage to the second in eighteen months. When he is in this stage he may attend lectures and entertainments and have some amount of evening recreation. If he continues his good conduct he will reach the third stage after a further twelve months, though "Star" prisoners can reach it in six months. The benefits of the third stage are considerable, for here the convict wears a different dress, is allowed additional cell furniture, and may have his evening recreation in association with others, when conversation is permitted and games such as chess and draughts are played. After a convict has served four years of his sentence he may qualify for admission to the fourth or special stage. He is then allowed to talk at exercise, may have his meals in association, and, best of all, can earn small gratuities which he is allowed to spend on tobacco, weekly newspapers, and other small articles of comfort or indulgence. It will thus be seen that however hard the convict's road may be—and it is hard and narrow too—it is never a hopeless road, for all the way there are stepping-stones to better things and ways by which he can, painfully and gradually but nevertheless surely, regain some of the privilege and self-respect he has forfeited. These privileges need not be exaggerated any more than they should be under-estimated. Prison is still a very uncomfortable place and is meant to be so, but a real effort is made to fit a man for adjustment to the outside world when once more he regains his freedom. Some amount of freedom and responsibility must play a part in this, for it is perilously easy for certain types of men to settle down to life by rule and regulation. It is one thing to obey orders mechanically and carry out a regular routine under the vigilance of prison officers, and quite another thing to live a life of comparative freedom outside the prison walls. Much of the past failure of the prison system has lain in the fact that the prisons

turned out men who had been drilled into routine until they had little or no initiative left in them. Perhaps it ought to be pointed out that certain privileges, such as the sending and receiving of letters, visits, and extra books from the prison libraries can also be won by good conduct; these privileges can be secured more quickly than the stage benefits set out above.

We have begun our enquiry at the worst end, so to speak; the people with whom we have been dealing are convicts with substantial sentences. By far the greater number of prisoners are those with shorter sentences of anything from one or two months up to two years' hard labour. The latter sentence is not very often awarded now; it seems to be generally recognized by Judges and Recorders that eighteen months is a sufficient long term of hard labour for most persons to undergo. Persons sentenced to imprisonment other than to penal servitude are termed prisoners, as distinct from convicts; they serve their punishment in one of the local county gaols or in one or other of the London prisons. These again, of course, do not include the young persons sent for Borstal treatment, whose case we will consider last of all.

The ideal place in which to see the newer prison system at work is at the great prison of Wormwood Scrubs in London. Here are sent all the first offenders, or rather all those from the London Courts who are convicted for the first time. There is also at Wormwood Scrubs a separate block for boys. On a recent visit the writer found that there were nearly 1,200 men there. Here again the stage system is at work, though it is simpler and, naturally, of quicker attainment than in the convict prisons. The sole object seems to be to enable the prisoner to go straight after the expiration of his term of imprisonment. There is a method by which a prisoner of exemplary conduct can become the "leader" of a party of about a dozen, with very much the same duties and responsibilities as prefects at Public Schools. At exercise periods men can be seen in groups of twos and threes walking up and down in conversation with each other while warders walk around with no attempt at interference. Considerable attention is paid to evening classes and lectures and there is a very good library. Many of the men take up the study of a foreign language. The reasons for this are varied. Some do it as a mental stimulus, others, doubtless, as a means of occupying their minds and their time, while some acquire a language in the hope that the accomplishment may help them to earn a living when they face the world again. Others learn for sheer vanity: the Governor of one of the large prisons in the North of England told me of a man who applied to him for pencil and paper in his cell, saying that he wished to continue the study of Portuguese which he had made in another prison during a previous sentence. The Governor tested him with a few sentences and found that the man had

some knowledge of the language. Working in one of the prison libraries which I visited was a prisoner of considerable erudition who greatly lamented the fact that none of the prisoners was taking up the study of German. He also complained that the lectures on bee-keeping had been dropped that session. The enthusiasm shown for the evening classes and lectures would probably surprise those who were not aware of it. It is only natural to suppose that many men would attend in order to break the monotony of long evening hours in the solitude of their cells, and it must also be observed that attendance at certain classes will excuse a man from cell tasks for that evening. But that these classes do have a most beneficial effect upon prisoners is well proved by an incident related to me by a Governor in one of our big industrial centres. He was showing me the class-room used for lectures in elementary science and speaking with enthusiasm of the little lady who conducts the classes. One day this lady spoke to the Governor about the group of men who came to her upon certain evenings. She told him how willing and how well behaved they were, though there was no warder or other officer with them. Yet, said the Governor to me, these were men of a violent type, leaders of race-course gangs, and the like.

Much of the degradation of cellular confinement has vanished with the more sensible furnishing which is now the general rule. Instead of the small tin bowl which was the only washing utensil formerly allowed, the prisoners now have an enamel jug and basin. There is a shelf for books, and prisoners are allowed to have family portraits. The value of this apparently simple privilege is apparent; prison visitors and chaplains have often found that reference to the photograph of some child or parent, sweetheart or wife, has been a successful avenue of conversation when all else has failed, and has led to the prisoner unbosoming himself to those who desire to be his friends. The senseless regime of solitary confinement has now been practically abolished in prisons and is only used as a punishment for gross breaches of discipline. The use of safety razors is allowed.

It is rather difficult to speak of the value of religion in prison. It is certainly a great improvement that attendance at services, except in Borstal institutions, should be entirely voluntary, and many prisoners, especially women, testify that they derive considerable comfort and help from religious ministrations. Many Governors regard the chaplain as one of the most important officers in the place. Probably much depends upon the chaplain himself, but the closing of so many local prisons and the consequent increase in the population of the larger prisons must tend to make the chaplain's work much more of a routine nature than is altogether desirable. If in a large prison there are many daily receptions, with a similar number of daily discharges, it is not likely that the chaplain, or for that matter the Governor either,

will be able to give that detailed attention to each prisoner which is really desirable. That some Governors and chaplains feel this point rather strongly is well known to the writer.

On the whole one is inclined to believe that the newer system in prison administration is working well. There is still more to be done, but this is not the place for a discussion of that. My own view is that the prisoner's gravest difficulty begins after he has quitted the prison gates. It is then that the full effect of conviction and sentence are realized, for the world tends to be hard in its dealings with those who have been to gaol, and, unlike the civil debtor who discharges his liability, the criminal is made to feel that he still owes society something. The magistrate may take a lenient view and send an offender to prison for just a week or a month, but society will pass a life-sentence upon that same person and once he is sentenced will shout in his ears, "You are a gaol-bird—for ever".

By far the greatest experiment of modern times in connexion with penal treatment has been the origin and development of the Borstal system of treatment for young offenders, which owes so much to the compassionate foresight and untiring labours of Sir Evelyn Ruggles-Brise. There are four Borstal institutions for lads—Borstal, near Rochester; Feltham, in Middlesex; Portland, near Weymouth; and Lowdham, near Nottingham; while there is a reception and sorting centre as well as a punitive department in a wing of Wormwood Scrubs prison. A candidate for Borstal treatment must be between 16 and 21 years of age. There are round about 1,500 inmates, a number which is increasing with some rapidity. A few years ago there was a great outcry about Borstal, and the newspapers were full of dreadful stories about cruel treatment; the general opinion was decidedly adverse to the system as then carried out. Some of these stories were true, though, as usual, there was considerable exaggeration; but there is nothing at Borstal now to remind one of medieval tortures, and though the life is rigorous and the discipline stern there is nothing of the atmosphere of sullenness and repression which one expects to find in a penal institution. One must not speak of prison at Borstal; the warders are replaced by house masters and officers; the "House" system plays a considerable and entirely successful part in the routine, and boys who are trustworthy may gain considerable freedom and advantages. Work parties are organized and every effort is made to train lads to occupy their minds and their hands. There is ample recreation and educational facilities are generous. When I was at Borstal recently I was gratified to learn that amongst the lads who were allowed to dress in civilian clothes and walk down to town to attend evening classes there had not been a single attempt at escape, despite the fact that it would be about ten o'clock when they were able to return to the Institution. The average term served at Borstal is

two years and three months, but there is an excellent arrangement for keeping in touch with discharged lads for a further period of two years; in this connexion the work of the Borstal Associates cannot be too highly praised. The types of lads to be found in the Institutions are as varied as the offences for which they are sent to them. I have found Public School boys there, and boys who are in every way unwholesome. To deal with these young offenders is perhaps the hardest task of all. It requires infinite patience and hope, but it is great work and though there are the inevitable failures there are many glorious successes. The lads are cared for physically and spiritually, and it is a fine sight to see them at gymnasium or performing with zest some obviously liked work.

Lowdham is a new experiment, and nothing that I have seen in my round of investigation at prisons and penal institutions has filled me with such hope and satisfaction as did my visit there. The buildings are now in course of erection and the work is being done by the lads themselves. It is a distinct advantage to have an entirely new building. All the other Borstal institutions are in adapted buildings; both Portland and Borstal were originally convict prisons and, despite considerable adaptations and a totally different regime, there are too many reminders of gaol about them. It was a happy thing, whatever might have been the reasons, that the Commissioners decided not to adapt another prison but to build a new place altogether. The Lowdham estate of 340 acres, situated about 10 miles from Nottingham, was purchased in 1930. The experiments which are being carried out there may well mark an entirely new departure in the treatment and training of young offenders.

Space will not permit of a full account and criticism of the Borstal Institutions and their methods. If it were possible to do so there would have been no lack of interesting material, for this is work which must commend itself to all who have the welfare of young persons at heart. But it would require as much space again as has already been used to do anything like adequate justice to so fascinating and important a part of our general subject. In bringing to a close this brief examination into the modern way of dealing with the criminal we shall do well to remind ourselves of our individual responsibility, which has never been better expressed than in the following extract from the Constitution of the Philadelphia Society, founded in 1776:

> The obligations of benevolence, which are founded on the precepts and example of the Author of Christianity, are not cancelled by the follies or crimes of our fellow creatures.

GORDON LANG.

GOETHE AND CHRISTIANITY.

It is the wisdom of the true student to learn what the greatest of mankind have thought of those things which ever since he inhabited this planet have baffled man—life, death, birth, immortality, God. Men have been fascinated, for instance, in trying to find in Shakespeare justification for their dogmas and their imaginings. He has been claimed as their own by Free-thinkers, Bible-punchers, and Fundamentalists, by millenarians, sacramentarians, and vegetarians.

The matter has its comic side, but it has also a serious one, and as we read such passages as

> The gods are just and of our pleasant vices
> Make instruments to plague us,

or

> Men must endure
> Their going hence even as their coming hither:
> Ripeness is all,

or such a plea for mercy as Isabella makes in *Measure for Measure,*

> Why, all the souls that were, were forfeit once;
> And He that might the vantage best have took,
> Found out the remedy. How would you be,
> If He, which is the top of judgment, should
> But judge you as you are? O, think on that;
> And mercy then will breathe within your lips,
> Like man new made,

or for love, as in the whole of that mighty *King Lear*, we perceive that to the man who will go to school with him Shakespeare has, notwithstanding all the foolish claims of prejudiced people, something to say about life's greatest issues and that the seeker after knowledge will submit himself to that discipline gladly.

And this is particularly the case too with that wisest of moderns and greatest of all German writers and thinkers, Goethe, whose pilgrimage through this world ceased exactly 100 years ago on March 22nd. The conduct of life and its issues he made a subject of profound reflection, and there is probably no modern writer who has given us such manifold illumination upon it. "Goethe's large and luminous view" is not just a happy phrase of Matthew Arnold; it is a true description of the outlook of one who through the long period of 83 years was constantly striving to gain knowledge and who died with the words "More Light" upon his lips. This is why so peculiar a relation exists between Goethe and those who feel his power. They return to him again and again, always obtaining from him help, never feeling that he refuses to face any problem or difficulty, always knowing that in his ripe wisdom they will find hope and inspiration.

The subject before us is no easy one, and we can face it best by trying to follow up some indications of what religion meant to Goethe at different stages of his life. For, let it be understood from the outset, religion did always, at all times during that long life, mean a lot to him. To call him "the Great Pagan", as was fashionable in Victorian days, is to beg the question altogether. From his earliest days religion played an important part in his thought, and it is a significant fact that when as an old man he wrote that marvellous account of his earlier years that we know as *Truth and Fiction,* he lays the main emphasis of all on the religious side of his development.

We must imagine him in that big house in the Hirschgraben at Frankfort, going through his fantastic educational programme in the morning with his elderly and pedantic father and the remarkable and equally educational romancing each evening with his young ever-effervescent mother and his old grandmother Textor. There was family prayer in his home and he regularly attended church with his family, and at 12 was confirmed, as was the custom in such homes as his. But behind these outward observances there was a more than ordinary scrutiny of religion on the part of the remarkable boy. It came as a great shock to his early ideas to be dragged one day into a dark passage and to find there the whole household praying in terror because of an exceptionally severe thunderstorm. As early as the age of 7 we find him worshipping God at an altar built in his room, upon which a flame kindled by a burning glass burst forth in the early morning sun, in expression of his soul's aspiration heavenward. (One is reminded of little Elizabeth Barrett sacrificing at an early age to Minerva on an altar built at the bottom of her garden). He loved the *Old Testament* stories, as other boys have done, and he places the Bible first of all the elements which entered into his early culture. "To it alone", he said long after, "I owe my moral education" and "the culture I gained from it is wrought into the very fibre of my whole subsequent existence".

His life in his first university of Leipzig was none too happy but extremely important for his religious standpoint. Leipzig was the most fashionable university in Germany (its inhabitants called it "little Paris") and the time he spent there, from 16 to 19, was a time of limitations and of false starts and doubts. The struggle which every young man faces in those years, as to who shall be master on his own quarter-deck, was no formal one for Goethe. To get his heel on the neck of the passions which obsessed him was no easier for him than for the generality of us, and there was much feeling in his cry, "In accursed Leipzig, one burns out as quickly as a bad torch". Indeed so fierce was the struggle that his health gave way.

He had gone there "a little odd coddled boy"; he had speedily given up all church attendance as soon as he was free of his father's regime and had flaunted it with the best. But he returned home "a shipwrecked mariner", whose life for a time was in danger and whose condition necessitated a long convalescence before any further study was possible.

During this year and a half at home religion was his dominant interest. He began again his study of the Bible, and more and more particularly this time of the *New Testament,* which he devoured with "emotion and enthusiasm". Threatened with lung disease he listened eagerly to the exhortions of Fräulein v. Klettenberg, a Moravian friend of the family, and visited with her the Moravian *Gemeinschaft,* where he took the Communion. They had long discussions together as to whether it was God Who was to be reconciled to him or he who needed to be reconciled to God. Though in argument he invariably came off conqueror, yet it is certain that her unquestioned piety and noble character exercised a most helpful influence upon him at a time when he was peculiarly open to receive it.

I think there is no doubt we can trace back to those days the foundation in essence at least of his *Perfektibilitätstheorie,* a theory about life which can be traced in all his subsequent work and thought. Simply that theory might be expressed in some such words as these:

> I have this stage of life on which to play my part. That part ought to be well played by me, far better played than it actually is. I have had many advantages. Night and day and through all distractions that years may bring, I must consider how I, the one being in this world for whom I am wholly responsible, may play it better.

It was with this idea in mind that long after he said "I worked tirelessly at my own ennoblement".

In Strasbourg, his second university, the influence of Fräulein v. Klettenberg was gradually left behind. At first he attended the Moravian meetings there, but we soon find him writing to her that the people are so "deadly dull" he cannot suffer them any longer. The four main influences he there encountered, Jung Stilling, Salzmann, Herder, and Friederike Brion all wrought upon him mightily, and each one contributed something to his inner life that he never afterwards lost. But it was in the three years after he left Strasbourg (1772-75) that his thought discovered the bed along which it was to flow, with ever increasing depth and majesty, during the long years to follow. There were several reasons for that discovery. The events of Wetzlar (in the course of which he all but suffered shipwreck) played no small part in it; but the most important probably

was his meeting, after those staggering happenings, with Lavater and the writings of Spinoza.

There can be no doubt that Lavater was a sincere Christian man. His hymn, "O Jesus Christ, grow Thou in me", bears the stamp of truth in every line. His religion was one that cost him something —though we could wish that the immense efforts he made in 1772 for prayers to be offered throughout Germany against the appointment of Wieland in Weimar had been made with some more generous object in mind—and no one could meet him without perceiving his earnest desire to promote Christianity. Yet a man had need be sincere who displays wares of a spiritual nature before the penetrating insight of a young Goethe. The latter saw at once that Lavater's love for truth was secondary to his desire to proselytize. If the author of *Werther* can be plucked as a brand from the burning, what a triumph that will be! And so, instead of answering that longing for truth with which the brilliant young lawyer turns to him, Lavater attempts to stage a dramatic conversion. Naturally it failed. That variety of religious experience made no appeal at all to Goethe: as he said a little later apropos of his great teacher, Spinoza: "I hated controversies, I always wanted to know what a thinker thought and not what another conceived he ought to have thought". Long before Lavater had started to pray for the removal of the mountain near Zürich, Goethe had foreseen that their ways lay apart and had obtained complete mental detachment from him.

It was another matter with Spinoza, whose blameless, simple, persecuted life impressed him deeply before he read the *Ethics*.

> After looking round the world in vain for the means for developing my strange nature, I met with the *Ethics* of that philosopher. Of what I read in the book and of what I read into it, I can give no account but I found in it a sedative for my passions and it seemed to unveil a clear broad view over the natural and moral world. What especially riveted me to him was the boundless disinterestedness which shone forth in every sentence. That wonderful sentiment "He who truly loves God must not require God to love him in return" filled my mind. To be disinterested in everything, but most of all in love and friendship was my desire, my maxim, my practice.

And as the years went by and as he drifted further apart from Lavater, Spinoza came to mean more and more to him. With him he learnt to look upon the whole of created things as the manifestation of a divine energy that is ever active and ever potential. "The roaring loom of Time", as he writes so beautifully in *Faust*, "weaves for God the garment we see Him by". With Spinoza he believed that religion had been spoiled by being overlaid with the practices and traditions of men and that the essentials of a true religion were very few and very simple. No wonder he called him

Christianissimus, Christian of Christians. To his life's end his debt to Spinoza was inestimable. It was soon after his introduction to him that he wrote the well-known words:

> I am resolved to deal with a half life no longer, but to work life out in its perfect totality, beauty, and goodness.

And again:

> What a modest self-complacency runs through all I wrote; how short sighted I was in things divine and human; how many days did I waste in sentiments and shadowy passions; how little good have I drawn from them. And now the half of life is over, I find myself advanced no step upon my way, but stand here as one who, escaped from the waves, begins to dry himself in the sun . . . God help me further and give me light, that I may not stand so much in my own way, but see to do, from morning to night, the work that lies before me . . . that I be not as those that spend the day complaining of headache, and the night in drinking the wine whence the headache comes.

Naturally in so long and rich a lifetime it is possible by disregarding contexts to bring together many sayings and some extremely disturbing words concerning Christianity. Personally I can never forget the words of a wise and not unlearned officer at a *gemeinschaft* meeting in Jena, who, after quoting many words from Goethe about Christianity, summed up the discussion with the verdict: *"Der Christ hat mehr"*—the Christian has more than this. But has he? As one turns the loved pages over, what treasures flash out, urging postponement, if no more, of any such rash conclusion.

> I find in the Christian religion the basis of all that is highest and noblest and the varied representations of it one meets with are only displeasing and tasteless because they are unsuccessful expressions of that highest and best.
>
> When I cease to be moral, I have no more power.
>
> Great thoughts and a pure heart these are the things we should pray God for.
>
> If I were asked whether it were in my nature to kneel before Christ in reverent worship I would say: "Without hesitation". I bow before Him as the divine revelation of the highest principle of morality.
>
> I believe in God, is a beautiful and laudable phrase; but to recognize God in all His manifestations, that is true holiness on earth.
>
> It is an article of faith to me that only through steadfastness and faithfulness in one's actual business, can one mount to the higher stages of a future condition of things and be competent to live them out, whether down here or over yonder in eternity.
>
> The Christian religion is a mighty system by itself upon which sinking and suffering mankind has ever been able throughout the centuries to climb up into safety.
>
> As soon as one grasps the pure teaching and love of Christ and incorporates them in one's own life, one feels one's manhood grow great and free and one no longer attaches any special importance to some trifling detail, in this direction or that, of outward religious observance. So we shall all pass, stage by stage, from a Christianity of word and belief to a Christianity of temper and deed.

But he would never claim his own apprehension of God in Christ to be the only possible one. As he wrote almost laughingly to Lavater:

> My plaster will not do for your boil nor yours for mine. In our Father's dispensary there are many prescriptions.

And he always maintained that relief from spiritual trouble could only be obtained at the cost of a personal act of faith. Hence his favourite Gospel story was that of Simon Peter trying to walk on the water, upon which on one occasion he commented:

> A man can triumph in the most adverse circumstances given faith and a bold heart; let him on the other hand give way but to the tiniest morsel of doubt and he is lost in an instant.

Let us therefore hesitate before we apply the word of our forefathers, "the Great Pagan". Because he once called death "the eternal fairy tale", because he did not go to church on Sundays to hear Herder's sermons (which Schiller, a very great critic indeed, said might as fittingly have been preached in a mosque as in a Christian church) because he believed in putting his mind and his God-given reason into his religion, let us forbear to pass judgment on so mighty a mind hastily. Goethe did say that death was the eternal fairy tale, but that was because he believed true life never saw death, and that death was "life's trick" to perpetuate itself.

> Looking out across the vast spaces what shall we say? God has in no wise gone into retirement after the well-known legendary six days of creation. He is evermore and continuously at work as on the first of them. To mould this gross world out of its elements and to cause it to roll on in the beams of the sun year in year out, would be small pleasure to Him if He had not had the plan of constructing on this natural basis a nursery for a world of spirits. Thus does He remain constantly operative in loftier natures, in order to uplift the baser ones to Himself.

Goethe cared nothing for the war of the sects and the clash of the creeds. No one has written more sternly concerning the arrogant claims of Rome than he.

> What would Christ say, I thought, if he came in (to St. Peter's) and met his representative on earth muttering and jumping about now on this side now on that?

He insisted on his right to keep his innermost being free from dogma and to "develop himself religiously".

> In religious and political and scientific things, my object was always to avoid hypocrisy and to express exactly what I thought. I believe in God, in nature and in the victory of things noble over things base. But that was not enough for the dear pious creatures: I must also believe that three were one and one three. Such an idea contradicted that feeling for truth which was my very soul; nor did I see how with such ideas I should be in the slightest degree better.

Was that the expression of a Pagan? Or this?

> However far intellectual culture may progress, with whatever wider extension and depth science may be studied, however vast the domains surveyed by human thought may be, they will never get beyond the loftiness and moral culture of Christianity as it shines forth in the Gospels.

There has been much quotation, for it is far better than any jejune comment upon him to let Goethe speak for himself. He remains still "greater than the world suspects, living or dying". Rather than any formal conclusion, words of his will again serve us best. Goethe is 72 years of age. His old friend, the Countess Auguste von Stolberg, has written urging him, before his death, to some religious act which would definitely range him alongside the evangelical party. His answer was loving but definite.

> I have meant honestly all my life both with myself and others and in all my earthly strivings have ever looked upwards to the Highest. You and yours have done so likewise. Let us continue to work thus while there is daylight for us; for others another sun will shine by which they will work, while for us a brighter Light will glow. And so let us remain untroubled for the future. In our Father's kingdom there are many provinces and as He has given us here so happy a resting-place, so will He certainly care for us above. Perhaps we shall be blessed with what here on earth has been denied us, to know one another merely by seeing one another and because of that, more truly to love one another.

SYDNEY H. MOORE.

WORLD RATIONALIZATION.

SHORTLY after Mr. Angus Watson published his rather bitter attack on rationalization in the *Congregational Quarterly*[1] there met in Amsterdam an international Social Economics Congress at which the possibility of rationalizing and planning industry not merely nationally but on international lines was frankly discussed. Much of what was said at that Congress has been heavily underlined by the events of recent months—the growing international burden of unemployment, the economic and political crisis. Somewhere or other the balance between production and consumption has been badly disturbed, and short-sighted observers, noting that something called "rationalization" has tended to increase industrial efficiency, or the output per worker, where it has been applied, forthwith denounce "rationalization" as the root cause of our suffering.

Apart from the fact that the Macmillan Report laid a large share of responsibility for our present troubles on the haphazard development and undirected natural evolution which has characterized the past, and asserted the imperative need for an era of conscious and deliberate management, there is much else to suggest that such conclusions are extremely rash. Dr. H. E. Fosdick, in common with other leaders in varied walks of life in the U.S.A., has recently declared that lack of economic statesmanship in general and of national planning in particular are causes of the present depression, and there are many indeed who have wondered whether adequate leadership might not have mitigated, if indeed it could not avert, the severity of the economic blizzard. It is widely recognized that a policy of *laisser-faire* can no longer be tolerated and that an attempt must be made to incorporate the qualities of individuality and independence which it engenders in some system which does not involve the same ruinous competition in basic necessities on a world scale.

Could a method be found for preserving the individual qualities characteristic of the old era at its best there is little doubt that its stoutest champions would contemplate an era of co-operation with much less misgiving. It is perhaps the form which industrial co-operation has hitherto taken, and its association so largely with the rationalization movement, that is responsible for the distrust of such co-operation by many who in another field are strong supporters of international co-operation as represented by the League of Nations.

With unemployment at its present height rationalization could not have escaped searching criticism whether or not it was responsible, as Mr. Angus Watson and his followers consider, for overproduction, unemployment, and increased economic instability. In

[1] Vol. IX, No. 3.

spite of this it is significant to find that at an International Conference on Rationalization arranged by the International Management Institute at Geneva in July support and emphatic approval of rationalization by speakers representing the workers were a noteworthy feature of the discussions. Again, those who, like Sir Richard Gregory, have striven most untiringly to lead scientific workers to take a more active part in public affairs in this scientific age know best the apathy and opposition which have to be overcome among scientific workers themselves. The more significance accordingly attaches to the initiation by the British Association at its centenary meetings of a Department of Industrial Co-operation as part of the Economics Section, and at these meetings the question of scientific management was very thoroughly discussed.

Both science and labour have thus come to realize that rationalization is a weapon capable both of use and abuse. Alike in Geneva and at Amsterdam there was agreement that the depression is less the result of economic factors than of political and social disorder—and especially of unsatisfactory international relations. Mistaken judgment in rationalization has at times contributed to economic instability, and even yet we know little of the principles of management required for large economic units or of the limits beyond which scientific management is impossible. Certainly there is no evidence that the limit has yet been reached. On the other hand much that passes for rationalization in common parlance has nothing in common with it and to suggest that rationalization has ever been applied in the coal trade or cotton industry in this country is the height of absurdity. Mere financial merging operations accompanied by capital inflation are not rationalization, and the latter cannot be dissociated from the fundamental principle of service and of co-operation between users and producers which in an era of co-operation constitutes the alternative to competition. Neglect to pass on the benefits of the increased efficiency resulting from scientific management and rationalization are fatal and have been a factor in tending to prolong what should only be temporary unemployment. A weapon cannot be condemned because of abuse if it is in our power to prevent abuse and secure its profitable employment.

The main reason for the comparative failure of rationalization is revealed by a study of its growth and of the growth of scientific management. Scientific management has already found that the application of scientific principles can only secure ultimate stability in the workshop when the principles are extended successively to the supply as well as to the production department, to relations between production, markets, and general administration, because of the disturbing effect of these successive factors on the workshop where stabilization was first attempted. Similarly rationalization is finding

that effective results are only achieved when the process is applied not merely to individual enterprises but to industries collectively and on international as well as national lines. The significance of the international outlook of industry is by no means generally realized, and this outlook originates largely from the destructive competition in basic necessities which enforced the lesson that in economics there are no frontiers and that the most efficient rationalization of an individual enterprise may be ineffective and complete stabilization impossible owing to the impact of disturbing forces outside the control of the management. The backward conditions of many individual industrial and national units has largely restricted the benefit to the world of the application of scientific management and rationalization methods applied elsewhere. The warning that disaster can only be averted if all industrial enterprise, including competitive relations as well as technical production and distribution, is brought under control, cannot be lightly dismissed.

Reasons such as those outlined above have led to the emergence of a further phase of co-operation, not limited to industry, which is a further development of both rationalization and scientific management although not identical with either.

While rationalization implies a wide application of scientific methods and increased productivity and has sometimes made for low prices, high wages, and mass prosperity, it has more often been used to maintain levels of prices out of proportion to decreasing costs of production. Experience shows further that combination for business purposes alone tends to restrict production and to maintain profitable price levels. What is now contemplated goes far beyond such conceptions and involves planning national and world developments to give maximum satisfaction of the economic and the social needs of people within a definite period. Essentially it attempts to correlate production and distribution on a world scale. It is not a panacea, but has greater potentialities, offering new conceptions of economic life and new methods of promoting a steady growth in standards of living.

Various attempts at social economic planning have already been made, and the Five Year Plan of the U.S.S.R. represents a system of partial State Socialist planning which is already one of the biggest tasks of management and direction in the world. The voluntary business type is familiar, and its limitations have led to the emergence of a social-progressive type of planning which is that apparently contemplated by the Macmillan Committee. Such planning implies that economic leadership is not a monopoly of the business man and involves a measure of governmental authority. It is a further break from the policy of *laisser-faire* and is in line neither with the traditions of Free Trade nor of nationalistic economic policies which since the

war have developed protective tariffs to a height entirely disproportionate with economic need and the rational development of industry and trade.

This method of economic planning accordingly promises to relate administration and policy to the basic facts of the industrial, economic, and social system and to liberate them from their bondage to political prejudices. Fundamentally economic and social planning of national or industrial life involves research on the various factors involved before the successive stages of standardization, control, stabilization, co-operation, and planned development can be realized, leading to scientific management on a world scale.

Opposing group interests are balanced on the basis of ascertained facts and not on the self-valuation of the groups concerned. In administration of this kind we find the scientific politics visualized by J. S. Mill, which consist not in having a set of conclusions ready made to be applied indiscriminately but in setting the mind to work in a scientific spirit to discover in each instance the truths which are applicable.

Admirable and logical as the method appears and reinforced as it is by the manifold penalties and the difficult problems with which society has been afflicted in such matters as health, education, road and railway transport, atmospheric and riparian pollution, *etc.*, mainly through the failure of Governments to ascertain the scientific facts by which their administrative action or policy should have been determined, it constitutes too large a break with tradition to be accepted without question.

Much emphasis has of late been placed on the sociological sciences and on the importance both of placing them on a surer basis and of developing them to an extent comparable with the development of the physical sciences during the last century. No confidence could be felt in a movement towards co-operation—particularly international co-operation—if, as Sir Arthur Keith and his school suggest, the tendency is purely idealistic and inconsistent with the experience of science. International co-operation is, of course, based on a much more solid foundation that a sentimental idealism or a loose cosmopolitanism. The experience of the post-War years does not indicate that international co-operation tends to promote social uniformity or repress national characteristics. On the contrary, it has revealed the amazing extent to which co-operation is possible on a world scale, and the efficacy of new and rational ways of handling international problems, in spite of political and racial prejudices. Much evidence could be found to support the view that the era of international co-operation represented by the League of Nations is in direct line with the social evolution which has led man continuously from barbarism to a fuller control of his environment.

When we recall the large responsibility which science bears for war becoming uncontrollable the assertion that war is "nature's pruning hook" seems childish. Apart from the fact that it is at least open to doubt that science really bears out that life is war, when science has forced on mankind the renunciation of war as a condition of the continuance of civilization it is ill service to science to stretch reasons for preserving war. The basic truth of the situation is that life and society are dynamic and not static, and international co-operation and economic planning are new methods of dealing with forces for which older methods have been discredited and proved inadequate.

The elimination of war does not mean a nerveless peace but allows and indeed enforces a more brilliant attack on nature and more adequately planned efforts to control man's environment. In such attack and efforts, courage and endurance and the adventurous spirit find their full employ. Even the most cursory reading of world history reveals that on the whole the great ages have been the unstable, transition ages.

There is nothing in the present situation to justify the easy belief that the depression will right itself without conscious effort, that the world need not be troubled with the spectre of its recurrence, or that the rapid economic changes which have persisted since the War will come to an abrupt end. On the contrary, the security of civilization demands the application of the full moral and intellectual equipment of man to the solution of our present problems and the control of forces for which an age of individualism, *laisser-faire,* and competition are mainly responsible. Of vital importance is the application of scientific thought, methods, and principles which in industry have already given man such power over natural forces and materials.

Planning is no device to contract energy or limit the outlook of life. On the contrary, it postulates an adventurous spirit, a greater faith in the possibilities of life, and holds out to man through the synthesis of science and vision, a prospect of ordered evolution. It is based on a philosophical faith in man's power to promote orderly economic and social change through scientific research and purposive imagination and on a firm belief in the possibility of purposed achievement:

> To know, to do, and on the tide of time
> Not to drift idly like the cockle-sailor
> Whose pearly shallop dances on the blue,
> Fanned by soft airs and basking in brief sun,
> Then at a cloudlet sinks, with scarce a ripple;
> But to steer onward to some purposed haven
> And make new waves with motion of our own,—
> That is to live.
>
> R. Brightman.

CONGREGATIONALISM.

1931 was peculiarly important to Congregationalists because in it they celebrated the centenary of the Congregational Union of England and Wales. What concerns us is not so much the history in which the event came as a crown and a fulfilment, as the particular way that has been adopted of making the centenary memorable. There has been an intensive campaign, but it has been different in kind from the ordinary campaign waged by a religious body. It has had as its aim neither numerical aggrandisement nor social amelioration; it has not been evangelical in the wide sense of endeavouring to convert the irreligious. It has been rather a campaign specifically for and on behalf of Congregationalism. Congregationalists have been required to reflect upon their history, upon the present state of their churches, upon where they feel their duty lies at the present moment and what difficulties demand immediate solution. All this has meant that both to Congregationalists and to many others one question has gradually forced itself to the fore. Unless we know what we as Congregationalists stand for, it is impossible to appreciate our history with its tales of a long struggle for freedom; it is also impossible to see clearly what must be the duties and responsibilities of Congregationalists at the present time. In this way the question of what is the special nature of Congregationalism has come to be the necessary prelude to discussion on every subject.

The interest in this question is also important from a wider point of view. For many years almost all the religious bodies in this country have been ventilating, through conferences, pamphlets, and discussions, the possibility of Reunion. Less has come of these endeavours than had originally been hoped, and many people have felt that these attempts, instead of bringing the churches together, were in fact but making them more acutely conscious of the differences which divided them. The only way in which such negotiations can be fruitful is if each party comes to the question with a clear comprehension of what in its own position is essential and what accidental. But this means that each body must think out for itself the preliminary question of its own nature and peculiar qualities, for only then can it decide where a point can be wisely yielded and where a stand must be made. It is exactly this process of self-examination and analysis which has been almost the main preoccupation of Congregationalists during the Centenary year. It may therefore reasonably be hoped that an attempt to answer this question will serve, not merely as a basis of discussion for Congregationalists, but as a statement which will be of interest to members of other religious bodies who are in earnest in their endeavours to promote Christian unity.

But when we ask what the specific contribution of Congregationalism is, or what we as members of that body stand for, it is soon evident that the question is easier to ask than to answer. What we are in fact demanding is a definition of Congregationalism. Such a definition must satisfy not only ourselves but others: it must be an explanation and an apologia. In such a position it is usual for a Church to point to something in its system of government or its body of beliefs, and to claim that in one of them is to be found its peculiar characteristic, its pearl of great price which it preserves for the rest of the Christian Communion. But this is precisely what we cannot do. We cannot point to any such objective fact. The system of church government which we have we share with the Baptists. It is obvious, therefore, that Congregationalism cannot find here a point of differentiation, let alone its distinguishing characteristic. And perhaps it is a good thing that we cannot. There is no enthusiasm nowadays for principles and systems of church government as such: most people seem to have decided for themselves that these things fall outside the essentials. We have come to agree with St. Paul: "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully assured in his own mind". It was not the same, we know, in the seventeenth and eighteenth centuries, when points of government and ecclesiastical polities seemed to be all important. The emphasis which was then laid so strongly on these things can now be seen to have been a mistake, and in refusing to see here our point of difference from others we are in the right.

But it does not follow from this that we can find what we want in our body of belief. To begin with, we have no creed or exact formulations of our doctrine: we have no central authoritative body in a position to make such statements. The best we could do would be to turn to the confession of faith of some great Congregationalist: but if we did so, what should we discover? We should only find what we already know, that we are evangelical Protestants and that amongst these we are radicals. But even this does not single us out; the Baptists and the Quakers are Protestants and fully as radical as we. Once more we have to say that we cannot find any individual and distinguishing trait.

The result of our inquiry so far is negative; we have taken the two paths which seemed at first sight obvious, but they have turned out to be no more than *culs-de-sac*. What we mean may be illustrated by the remark of a friendly critic that Congregationalists are not Church-conscious and have no clear conception of what they stand for, no special testimony to bring. The point is plain and must be admitted. We have no special belief or practice, what we seem to possess is just what all Christians, especially all evangelical

Christians, have in common. We cannot be conscious of our individuality as a Church because all that we can find on reflection is but a colourless H.C.F. of what all evangelical bodies believe. This is a hard saying and one distressing to face, but it cannot be escaped. We have to make up our minds—either this result is true or it is not. I wish to maintain that it is true, and indeed I do not see how it can well be denied. But if this is so, and we still believe that Congregationalism is something to be proud of, our business is to profess and to make sense of the paradox that what is peculiar and individual about Congregationlism is that it stands for nothing individual and peculiar.

But how can any sense be made out of this which will do justice to Congregationalism and its contribution to Christianity? How can it satisfy men whose fathers sacrificed all they had for their beliefs? Congregationalism has made history; it founded the United States of America and cut off King Charles's head. It would be strange indeed if there was no more to be said for it than this.

We may begin again by reflecting that sense can be given to our paradox if we can show that what we have done is to achieve a great simplification by a special emphasis. We may find a positive nature and justification of Congregationalism not in any special doctrine but in the selection and exaltation of some great truth which has no doubt been held in common with many others by many Churches, but just because it has been one with these many and lesser truths has been more fatally lost than if it had never been held at all. Such an emphasis as I have in mind means the lifting out of the common stock and ruck of beliefs and practices some one idea, together with the correlative process of disregarding, at least in some measure, all that is left behind. It has the effect of singling out its idea as a searchlight marks out its object when all else is hidden. It is the lightning flash which suddenly discloses in their true relations all the elements of a darkened countryside. Perhaps my meaning may be made a little clearer if we turn to history. When Jesus said that the Law and the Prophets could be summed up in the saying "Thou shalt love the Lord thy God and thy neighbour as thyself", He was not saying anything new, but He was giving a new emphasis to one point so that beside it all the six hundred odd points of the Law were seen to be relatively insignificant, while it alone contained the chief duty of man. That was the emphasis which simplifies: it is the laying the finger on the key to the puzzle, the distinguishing of the vital from the trivial. Another instance can be taken from the Old Testament. When Micah proclaimed that the Lord was indifferent to sacrifice and burnt offerings and said, "What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?", what was he really doing? He was laying bare in all its austerity

the moral imperative involved in true religion, separating it from the mass of ritual in which it had lain so long embedded and obscured. But once he had spoken, the truth was clear for all time; another simplification had taken place, religion had made a step forward because the emphasis had been laid upon the right place. One more example may be found in the stand that Luther took. In his day the nature of religion had again been obscured. Everywhere were monasteries with their ascetic practices, priests with their pardons and indulgences which they sold to set the faithful on the way to God. In the midst of all this comes the voice of Luther that justification is by faith, that simple trust in God alone can save. Here once more we see an issue, grown confused, simplified and illumined by the religious genius of a man who could see the essential; and from his simplification was born the Protestant Church of which we to-day count ourselves a part. Such are the lightning strokes which divide the essential from the inessential and so simplify by emphasis, and in so doing reveal the true nature of religion.

We have now sketched in outline how our paradox may be shown to contain the truth. The conditions have been settled which determine what our position must be. It remains to be seen whether we can fill in the outline and give a straight answer to our question. We know that Congregationalism cannot claim as its pride and peculiar possession any detail of church government or any particular tenet or doctrine: what it stands for must be revealed by some special emphasis which it lays on some belief or practice. This emphasis must be of the kind above described, a focusing of the believer's eye on the essential. It is in this way that we may hope to find a positive answer which we can substitute for the pale negations yielded by our first inquiries.

The first answer we naturally give to the question looked at in this way is that our emphasis on liberty is our distinguishing mark. Freedom in any sphere of life is among the most precious of possessions, and nowhere can this be said with greater truth than in the life of the Church. The history of the Christian religion bears an abundant and at times a grim witness to the truth of this. And in this respect Congregationalism can show a splendid record. Religious freedom and tolerance, liberty in action and in thought, have been ideals which the Congregational churches have consistently striven to realize. We can see it reflected everywhere in the actual life of our chapels: each is—or until recently has been—autonomous, each conducts its services and chooses its minister in freedom. And from every pulpit comes the statement that each individual enjoys freedom of access to God, without intervention of man or institution. We find our motto in St. Paul when he says, "Stand fast in the Liberty wherewith Christ has made us free".

Such is the answer which immediately suggests itself, but can we accept it? That we cannot is clearly shown by a moment's reflection. Our answer to be satisfactory has to be positive; simplification and illumination are not consequent upon negatives. Our emphasis has to fall on the lifting up of something essential, not on the turning away from something else, however important that retrogression may be. What is liberty? And what is it to be free? It is to be free *from* all that can hinder or embarrass. The liberty for which our ancestors fought was liberty from State interference, from ecclesiastics and ecclesiastical systems, from creeds and the authority of priests, from any act, any doctrine, or any man that could come between the individual and his Maker. Such is the liberty which we inherit, upon which we rarely reflect, the value of which we rarely, through our forgetfulness of history, assess at its proper worth. But the fact remains that this freedom is negative; it is a liberty from all lets and hindrances—but to do what? That is what is not answered by the word liberty, and it is that for which we still must search.

A clue may be found if we remind ourselves of the terms on which we are accepted as church members. Those terms are that Jesus Christ be acknowledged as Lord, and that He be faithfully followed in life and conduct. We have therefore to discover for ourselves the person and character of Jesus in order that we may know, not in the abstract, but in the concreteness of a detailed knowledge, Whom we thus acknowledge as our Lord. Only so can we make our following of Him effective. This means that we have to go back to the Gospels to find the Man and learn the way in which He presented His message. He will then reveal His character to us so that we may follow Him by adopting it as our own. And we must follow out the message not in part but in its entirety; it is the full gospel of the Kingdom of God. In it two topics are chiefly dwelt upon: the nature of the future life and the character of the members of the Kingdom. The first occupies relatively little space and is chiefly conveyed in parables; the second preoccupied Jesus for the greater part of His teaching and is clearly His urgent care. He tells us that the meek, the pure in heart, the merciful, the peacemakers, the persecuted for righteousness' sake, are blessed; that we are to love God and not mammon; that we are to trust in Providence. We are to be consistent in word and deed: "Why call ye me Lord, Lord, and do not the things which I say?" Such in brief is the nature of the Kingdom, and such is the character we have to assume if we acknowledge Jesus Christ as Lord. No less than this is contained in the promise made by the candidate for church membership.

The preceding paragraph comes to this, that what Congregationalism stands for, as revealed in the terms of membership, is the spiritual

and moral leadership of Jesus Christ. We recognize that no mere intellectual acceptance of this truth will suffice. It is no theological belief which can be separated from ethical consequences. With us belief, to be itself, must be made real in action; and ethics, to be itself, must be seen to be the law of God. We have to work out our faith in the activities and processes of life: thought and action interpenetrate each other, being both in and through God. In this way we bring together trust in God and the doing of the right, as the obverse and reverse of one great truth. It is this truth that is emphasized by Congregationalism; it is here that our simplification takes place, for it is here that we believe that we have put first things first.

This does not mean that we do not value anything else, or that we find nothing worthy of respect in the traditions and institutions of the Christian Church. But it does mean that we can allow no absolute or independent value to anything else, be it practice, belief, or policy. What we do, what we think, what we plan, can be estimated only in proportion as this spiritual and moral leadership of Christ is exercised through our activity. It is in this spirit that we come to the question of the Church and the Sacraments. We are baptized in the hope, to be fulfilled when we grow up, of service to Christ, and we partake of the Lord's Supper to remind ourselves of our consecration.

In conclusion we must deal with a secondary question which claims attention. How do we stand, it may be asked, to evangelical Christianity as a whole? On the one hand, it may be doubted whether what we have claimed to be our distinguishing mark does in fact differentiate us from our evangelical brothers. On the other, it may be feared that our attempted solution has had the effect of divorcing us from Evangelicalism. Both the doubt and the fear are serious enough to merit an answer; but the answer is easy to find. Evangelical Christians take their stand with St. Paul. They preach the gospel of Christ crucified and the redeeming love of Jesus. That is to them God's crowning mercy, the point they emphasize, and the angle from which they achieve their simplification. To this position we reply that we recognize its importance and the truth which it contains, but we also remember that it is not the whole truth. We value the gospel of Christ crucified, but not in such a way as to lose our ethical emphasis, our insistence on man's duties as correlative to God's love and care. But this is to say that we relate the Pauline view of the Atonement to the whole gospel of the Kingdom of God. We see the view in its proper place and perspective, proportioned to the total dimensions of the landscape. And we have a right to do this, for the gospel of the Kingdom of God, as we have sketched it above, is not only the whole but the original gospel and

message of Jesus. We think further that without this inclusion within a wider scheme there is an irreparable and disastrous tendency to separate believing and doing, faith and conduct. It cannot be true that any faith which is not such that it must find its outlet in action, is a sufficient mark of a Christian character. If works without faith are blind, faith without works is void.

All this is not particularly new; it has probably been said before many times. But it is often a good thing to go over well-known facts and to let the mind dwell on them, trying to find out in what relations they stand to one another and how they are connected. Such a reflection, by making us see the whole, enables us to understand the why and wherefore of the parts. Its result may be to clear our minds and to point us to our duty. For even meditation may have a practical turn: seeing these things are so, "What manner of persons ought we to be in all holy living and godliness?"

OLIVER FRANKS.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

REFLECTIONS OF AN UNEMPLOYED MINISTER.

A BRILLIANT young chemist fatally injured in a motor accident was hurried to the casualty ward of a great hospital where for a few days they struggled grimly for his life. One morning as they wheeled him away to the operating theatre, the patient in the next bed—himself "badly broken up"—asked the youthful wife how her husband fared. "We are hoping he'll come through", she replied, "but he'll have to lose his leg". "Nay, missis! . . . Will he lose his job?"

About six months ago I lost my job. I preached my last sermon from the pulpit which I had occupied rather longer than some of my employers had expected, and received their good wishes for the success of "the work to which you may be called". The succeeding months have been rich in experience. If the group movement is as valuable as it is said to be, it should be useful to bring together a group composed of Congregational officials and unemployed ministers, as well as a fair sprinkling of the deacons chiefly responsible for the unemployment. When these various classes began to share their experiences, astonishing results should be witnessed. I ask permission to hold out my own experience—or the parts of it that can be roughly suggested in words—for the sake of any reader who may be disposed to share.

It is possible that I should have been dismissed less light-heartedly had my employers understood how desperate is the lot of an unemployed minister. They possessed a certain faith in my ability; and all their experience suggested that if a professional man is out of a job, he reads the advertisements, picks the position he considers most suitable, gathers testimonials from distinguished friends (if he be so fortunate as to possess them), and the thing is done. They

appear to have thought that in the case of ministers the matter was even more simple—that all these details would be attended to by the appropriate department. Do the laymen of our churches yet realize that in Congregationalism to apply for a church means almost certainly to put oneself out of the running? We must wait, largely inactive, while other people—friends and officials—do what they can to find us some little niche. Whether the niche, when found, happen to be the most suitable or not, is a question of merely academic interest. We must not be finicking.

But what a weary business this waiting is! The silence of these last few months has been almost eerie. Even good friends have been silent; they probably do not know what to say. Officials reply politely when I write to them, but they are eager to remind me how little they are permitted to do for me. Just when I seem to need it most the Union has evaporated! Since beginning this short article I have received a letter from a ministerial friend who had only just heard of my plight: he proposes to call with a colleague with a view to talking over the possibilities. His letter reminds me that other people are alive; it is like the glow of a lighted cigarette in a dark room that one had supposed to be empty.

I have not only been waiting: I have done my best to help myself. Feeling at first that I would never want to preach again, I busily read the advertisement columns of *The Times*. I typed copies of my testimonials until in sheer boredom I felt no longer able to believe in their truth. Even before I was actually dismissed I was put in touch with a business firm needing a director "with literary ability." Fortunately it offered terms far too liberal to sound convincing. With a thrill I have since noticed the bankruptcy of my correspondents, and all the circumstances combine to convince me that a recent trial and conviction for fraud of a rogue who worked under various *aliases* was the final chapter in the story of the firm who wished me to be a "candidate" for their favours. I have been more fortunate than some. I have my savings intact, and I did not get involved in a desperate and sordid enterprise.

Rumour has described me as "engaged in literary work". Perhaps the wish has been father to the thought. It is true that a friend, anxious to produce something more than good wishes for my benefit, wrote about me to the sub-editor of an important daily. This extremely well-informed authority replied that "there are literally thousands of such people trying to get into some form of journalism". Various other little attempts have been made, but I always come back to *waiting*.

So much for the one side of my profit and loss account. What of the other? It makes a good showing if only I can state it convincingly.

There has been opportunity for reading. During the first few months I gave considerable time to this, and I have now a better understanding of Kant than I had before. Recently, however, one has felt too restless to read—except the lightest of material. There may be a certain rhythm in these matters; I may find my appetite returning.

More noticeably, one has been compelled to consider one's own religious needs. As a rule, a man is not dismissed from a pastorate until he has received considerable "punishment". In such a plight he cannot live upon phrases. He must take the substance of his own preaching seriously, even if he had not done so before. Fortunately, too, he will have more time for experiment in prayer. One has appreciated this element in one's experience, though one is a little afraid of hypnotizing oneself into being content to remain without definite work!

Another gain: after the first month or so, during which I felt reluctant ever to stand in a pulpit again, I came down to hard facts, pocketed my pride, and typed neat letters to various churches stating that I had now concluded my ministry and would count it a privilege to supply vacant pulpits. It has been striking to notice that every letter to churches outside my own Province, except two, has been ignored. In my own county, however, the result was better. I have had some delightful week-ends, and services that have done me good, whether they helped the congregations or not! The extreme courtesy of men and women who knew that I had been dismissed, and to that extent discredited, was soothing as the oil and wine of the Good Samaritan. Sermons began to function properly. The very manuscripts which had been condemned as showing a tendency to "scold", or as not containing the Gospel, were now transformed. Whatever their defects, they served their purpose of helping men and women to worship. Preaching, of course, is a co-operative activity. The right message is needed, but also the right spirit. The right kind of congregation can have a remarkably mellowing effect upon a most ordinary sermon.

One of my compensations is more suitable for sharing, if there be those who are willing to share—increased insight into the practical meaning of Congregationalism. I set down one or two conclusions to which I have found myself compelled.

(*a*) There is a vast difference between preaching to one's own congregation and "supplying" a pulpit. The latter is usually a pleasure, and can be a delight. But preaching to one's own Church is usually one of two extremes—a unique source of happiness or an exquisite torture. Since I have been without a pastorate I have decided that far more pastors than I had realized are undergoing a very unhappy experience week by week. For if one attempts to

preach to the same congregation week after week and year after year, "the simple Gospel" is not enough. We have to relate our Gospel to our needs, to the needs of our neighbours, to our social duties and to every phase of our corporate life. The minister is expected to instruct his hearers (to some slight extent at least) on these matters, whether he happen to claim competence or not. *Here lies his difficulty.* "The doctor, be he physician, parson, or teacher, is likely to find himself in conflict with old standards". If the conflict be brought into the open and discussed in a spirit of charity, then mutual love and respect may be increased. If, however, the conflict be allowed to produce silent resentment, preaching becomes quite definitely one of the dangerous trades—even though no one intended such an unfortunate result.

(*b*) The dangers of Congregationalism press with quite savage severity on the minister who happens to remain largely unknown. His congregation is apt to assume that if his services are not in wide demand, he has no market value and therefore must be incompetent! In an advertising age we all tend to measure success by sales, and there is probably no figure in the world more despised than the Congregational minister whose people suspect him of being a drug in the market. On him is laid the iniquity of all.

(*c*) We possess official machinery for putting such ministers in touch with vacant churches, but no one who is both honest and informed ever suggests that this machinery is functioning effectively. Let us admit generously the devotion and ability of the human elements of the machine. None the less, men are being wasted; not only wasted but tortured; not only tortured but broken. Our churches, too, are suffering. Of all the many problems urgently needing consideration by us at the present time, by far the most urgent is this one. Until this has received patient and skilled attention (by a special Commission, for instance) many of our churches seem doomed to futility. Beginning here, we should find that most of our other problems had been brought nearer to a satisfactory solution. If these reflections should prompt our leaders to another "exploration" of this possibility, I shall less regret my period of unemployment—provided it comes to an end while still some elasticity of mind remains to me.

EUTHYPHRON.

EVANGELICAL CHURCHES OF EUROPE.

"NOT FOREIGNERS OR STRANGERS".

So said Paul, the pioneer of Christian Internationalism, speaking of the barriers broken down by Christ between the Gentiles and "The Chosen People". And "not foreigners or strangers" are the peoples

of the Christian Churches the world over, in all the Continents and the Isles of the Sea. There are diverse origins and traditions of the various Churches, " diversities of operation "—ecclesiastical, theological, and devotional—but amid all the differences they are spiritually united by "One Lord, one faith, one baptism". I wish to speak, however, of our "brethren beloved" of the Evangelical Churches of Europe. Before the Great War we were getting into ever closer contact, and realizing our spiritual unity and the need of co-operation in our common tasks. The War left many of those Churches financially destitute, ecclesiastically shattered, in some cases torn asunder by the creation of new States, and, where they had been Established and Endowed, as the State-Churches of the German Kingdoms and Grand Duchies, thrown suddenly on the resources of the voluntary giving of their loyal members, just when their members were ruined by the destruction of the War and the sweeping away of all private means by the collapse of the currencies. Hundreds of thousands of members of Evangelical Churches found themselves, through Peace Treaty transfer of territories, separated from their mother Churches, and made subjects of States with hostile and unsympathetic State-Churches and Governments who looked on the new subjects as minorities of alien races to be repressed in the interest of " nationalism ".

Out of their sorrows and weaknesses, however, the impoverished or unsympathetically treated Evangelical communities gathered spiritual strength. In Germany the various ex-State-Churches drew together, and have been gradually building up a spiritual unity. It took time for them to overcome the inter-State-Church jealousies of the time when each of the Churches was regarded as part of the political organization of its State. The celebration at Augsburg in June, 1930, of the 400th Anniversary of the signature of the Confession of Augsburg by the Emperor Charles V was a most impressive demonstration of the spiritual solidarity of the Lutheran Churches of Germany. The Scandinavian Churches and the Church of Finland are also Lutheran, and the countries are so completely Lutheranized that Dr. Jorgensen, Dean of the Faculty of Theology of the University of Copenhagen, says that 98 per cent of the people are Lutheran.

The dismemberment of the Austro-Hungarian Empire transferred hundreds of thousands of members of Evangelical Churches to new or enlarged States, and had the effect of liberating Czecho-Slovakia, Hungary, and what remains of Austria, and of giving religious freedom to the Evangelical Churches. In Czecho-Slovakia, the country of John Hus, especially, there has been a swing over of something like three hundred thousand to the Church of the Czech Brethren, to which President Masaryk himself belongs. The Roman Catholic

Church itself has been greatly reformed by the nationalist feeling. Jugo-Slavia has a very large number of scattered Lutheran churches and stations, and its Government adopted an enlightened policy in their treatment.

In all these Eastern European countries the poverty of the countries themselves, and the growth of Evangelical adherents, mostly of the poorest classes, constitute heartbreaking difficulties to the Evangelical Church leaders. Church and school buildings, ministers, teachers, and deaconesses, Theological Colleges, Orphanages and other benevolent institutions, are urgently needed, but the means are wanting. Here is where the Central European Bureau of Inter-Church Aid, created by the Stockholm Conference ten years ago, with headquarters at Geneva, and Dr. Adolf Keller as its very able and tireless Secretary, has done work of priceless value. I have the honour to be a member of the Bureau Executive, which every year brings together Evangelical Church leaders from practically every European country, and detailed accounts are given of the situation, the problems, and the needs in each country. Our Evangelical Continental Society is associated with the work of the Bureau, and is also represented on the Executive by its Secretary, Mr. H. Jeffs. The Bureau has done invaluable work by its "Leadership Programme", under which, in most of the years, it has provided for the training in suitable Colleges of something like a hundred candidates for the ministries of countries that were unable to train ministers themselves. The Bureau has also assisted in providing leadership for the converts of the very remarkable Evangelical Revival in Ukrainian Poland, started by returned prisoners who, in German internment camps, were greatly influenced by the German chaplains. In France there has been increasing co-operation of the Reformed Lutheran and other Evangelical Churches and much has been done to cope with the very serious problem created by migration from the rural areas to the industrial centres and Paris. In Italy the Waldensian Church maintains its noble witness, and to the extent of its very limited means it evangelizes and creates preaching and teaching stations in the darkest parts of the country.

The Revolution in Spain has provided a problem the solution of which demands the sympathetic interest and generous co-operation of the Evangelical Churches of the world. From the Reformation the Protestants of Spain were subjected to persecution. The Roman Church and the Monarchy were inseparably linked together. The Inquisition endeavoured to stamp out the Reformed faith by torture and burning. Now at long last the Evangelicals of Spain find themselves granted complete religious and civil liberty and equality by the Republican Government. The Protestants have fullest freedom of worship and for evangelization in a country in which the

Bible is almost unknown. But the Protestants are not only a minority of little more than ten or twelve thousand, but they are split into a score or more separate Churches or Missions. Most of these have been founded or supported by foreign denominational Committees or Societies, and they have been mainly managed and controlled by foreign agencies and their evangelists and teachers in Spain. If Evangelical religion is to "Run and be glorified" in Spain, there must be built up a strong, united Evangelical Church of Spain. The Central European Bureau and the new Spanish International Protestant Committee for Spain recognize the necessity of creating a thoroughly national Evangelical Church of Spain and will do whatever is possible to persuade the foreign agencies which have done such excellent work in the past to play their disinterested parts in realizing the ideal of a Church that will attract to it Spanish men and women who might be repelled from joining Churches or Missions that offend their nationalist susceptibilities. The Spaniards are a proud people and they are now bent on bringing their country into line with the most democratic and progressive countries of the world. With such Evangelical leaders as Pastor Fliedner, of Madrid, and Pastor Arenales, of Barcelona, a convert from the Roman Priesthood who is raising a fund to build a Church at San Pablo for the community of his converts, there is every hope of a cumulative Evangelical Revival that in a very few years may increase twenty-fold the number of Spanish Evangelicals.

The time has come when Evangelical Protestant Churches the world over must recognize their spiritual relationship. They constitute the true Holy Catholic Church of those who build their faith on the Lordship of the "Church's One Foundation" and appeal to the open Bible as the charter of their freedom. Before the War the Evangelical Churches were drawing together. They must draw together until they meet as denominational and national members of the one Church of the living and ruling Christ. That Church is menaced on the one side by the Romanist Counter-Reformation campaign, and on the other by "Anti-God" Communists' war against all religion in the interest of the class war. Of all denominations Congregationalism is able to act on the Continent of Europe as the friend of the Evangelical Churches with the least suspicion of having any axe of its own to grind in the way of proselytizing propaganda.

R. Murray Hyslop.

WHAT'S WRONG WITH THE COUNTRYSIDE AND WHO IS RESPONSIBLE?

INVITED to contribute to the *Congregational Quarterly* a statement on the situation in the rural districts, I have to report that, in a large number of villages, Church and Chapel are playing but a small part in moulding the minds, stirring the hearts, and influencing the lives and actions of the people in the big houses, the farm-houses, the shops, and the cottages.

Life is too short and we are all too busy—or ought to be—for controversy. I carefully say "in a large number of villages". It is not the exceptional village or the exceptional church or chapel that need occupy us.

A great deal of the social work of Church and Chapel has been superseded by Poor Law Assistance Committees, Women's Institutes, Health and Employment Insurance, Pension legislation, Nursing Associations, Boy Scouts and Girl Guides and similar organizations, the welfare agencies of the County Councils, the housing committees of the District Councils, and Parish Council meetings and Parish Meetings. In education the responsibilities of the Churches have also been reduced. It is the School (though it is in much need of improvement in many respects), Wireless, the County Council village lending library, the motor-cycle, the motor-bus, newspapers and magazines, and public opinion, which are doing much of the work of awakening intelligence, stretching the mind, and developing character.

Clergy and ministers have thus been set free for their particular job. There is the less excuse, therefore, for a success not being made of it. Is a success being made of it?

Once more I ask that we shall not waste time in bandying *clichés*, in deprecating, deploring, justifying, and protesting, or in talking about what this or that devoted clergyman or minister achieves. We know about him and are thankful enough for him—and his wife. What we are considering is the work and achievement of the clergyman or minister in many villages. What are, roughly speaking, the facts?

It is not a complete test, but it is a fair test, within limits, to find out how the church or chapel is filled. Is it anything like filled? If not, just why not?

Then we may reasonably try to gauge what is exactly the extent of the influence exerted by the clergyman or minister. Has he a gospel or message of consequence, of real courage, for to-day? Does he press home effectively gospel or message? Are the results of his work seen widely in the minds and hearts and workaday life of the community?

The clergyman and the minister have enormous advantages.

First and foremost, it is their chosen job and their only job. They can concentrate their whole mind and strength on it. It is not only their whole work in their village but it is their life's work. Then they have the advantage of the authority they inherit in their office. A clergyman or a minister is regarded as a man chosen, as a man speaking with some degree of authority, as a man set apart, as a man who has had time and opportunity to give his mind for years to the problems on which he speaks, the most awesome problems which can engage the human intellect, problems which every man and woman, however wayward, shallow, or idle, can be got to face at some time of his or her life.

Then it must be said that, as the church is often the finest and most impressive building in the village, the influence of fine architecture is exerted on the minds of the men, women, and children who attend its services. The chapel may not be so impressive architecturally, but it often makes up for its architectural shortcomings by its tender associations and the memory of the sacrifices which were made to build it. Like the church, the chapel is associated for many with some of the highest aspirations of the soul and with the solemn moments of marriage and death. It has been the meeting place of the forbears and relatives of the people attending it.

And so the clergyman and the minister, when they speak, are able to speak as no other speaker speaks. Not only do they suffer no competition outside their own sex and cloth. They speak from a pulpit. They do not take their chances on a platform. They stand singled out, with every circumstance of distinction, it may be in a special dress and gowned, to deliver their message. They demand attention. Any layman accustomed to platform speaking, who has found himself in a pulpit, has recognized at once the advantage it has given him. An address of moderate quality is more impressive when delivered from a pulpit than from a platform; an address of power is ever so much more powerful.

The clergyman or minister has also the advantage that he is not interrupted. No one cries "No, no!" or "Question?" or "Authority?" No one, at the end of his address, heckles him, or, before the end, shouts "Time!"

And he is able to preface and to conclude everything he says by invoking an authority surpassing all others. There is no limit to the force of the appeal he can make to the mind and conscience. No writer, no local authority, no law can arrest the attention, can persuade or compel as he can.

What of the result? What proportion of the men and women in most villages regularly attend church or chapel? Just what results are seen in the life of the average village from the ministrations

of the average church or chapel? Are the ministrations as effective as they might be? If not, why not? Those of my readers who live in villages can answer the questions as well as I can. The honest answers being as they are, what is to be thought, what is to be done?

Every year I ask myself these questions over and over again. And surely I ask with some knowledge and with some detachment? I have spent a large part of my life in villages, both at home and abroad. As a whole string of my country books shows, I have given time and thought to the study of England in the village. Then as to Church and Chapel; as a young man I was a member of a Congregational church and attended a Wesleyan chapel and Quaker meetings. I have met a great many ministers, and one of my earliest and most intimate friends has been recently a Chairman of the Congregational Union. I have also had an extensive acquaintance with Anglicans, and I have known some of the finest types of clergymen. I am now associated with no religious body, although I have started and run for nine years in my own village an undenominational, non-Party, rather unconventional Sunday meeting, called "The Village Neighbours", for agricultural workers and their families. I have been for some years chairman of the housing committee of a rural District Council which has built close on two hundred cottages, I am a country magistrate, and for six years I have produced in a village a 272-page review, the *Countryman*, which is more concerned with the life of country people than with the technique of their major industry. I must inevitably know something about the moral and intellectual situation in many rural districts to-day.

I am not intruding my view on you; I am merely responding to your invitation to tell the truth, and I suggest that Church and Chapel have either to amend their practice or to abate something of their pretensions. Church and Chapel do not occupy the place in the community that they once did. If that be so, what sense or honesty is there in assuming that the facts are otherwise?

What is wrong with the countryside is wrong at the roots. Let us put aside for once agricultural panaceas. A man is living or he is dying, though he seem to live. He lives by what he is, by his mind and heart, reflected in his attitude to his neighbours, the nation, the world, and the universe. In the villages there are institutions of great age, Church and Chapel, which claim to guide the inhabitants in matters of thought, belief, and conduct. The diminished attendance reflects the loosening of the hold and influence of these institutions on the community. Their hold and influence are not what they were because people no longer believe, as fully as they used to do, what is said and sung there. And this change of belief has been

brought about, in so many instances, not, as it ought to have been, by changed teaching inside church or chapel, but by changed teaching outside.

The attitude of a large proportion of the community which maintains some kind of relationship with Church and Chapel is an attitude more of use and wont than of conviction. As someone has said:

> On the whole one might as well go sometimes, one gets a pleasurable emotion and sense of rectitude, and it is good for the young.

Besides these people, there are those who no longer have any relationship at all. There remains the small body of believers. To these believers two tests may be applied. Is the number who contribute, to the limit of their means, increasing, stationary, or decreasing? Is the circulation of the church and chapel papers increasing? I have in mind two, a church paper and a chapel paper; thirty years ago, one used to be a fat, closely printed sixpenny, full of advertisements, the other a large, closely printed penn'orth full of advertisements. What are these papers now?

Everybody who knows the past history of the villages—I have been reading lately the diaries of several 18th century parsons—knows that there has always been a considerable section of the village population which did not attend church or chapel unless it was to its material interest to do so or it was scared by hellfire. As in recent years clergyman and minister have lost their secular authority, the factor of material interest does not operate as it did; and hellfire is no longer potent or generally preached.

The facts, the thoughts, and views I have presented are not new. They are known or held by those who are really acquainted with rural England.

What stands in the way of improvement is that the blunt truth about the rural church and chapel is so seldom blurted out where it may have some effect. Agricultural papers are not more chary of printing criticisms of backward farmers than are religious papers, often having a hard time of it to keep going, of printing matter running counter to the feelings or prepossessions of their readers.

How is general enlightenment on the actual situation to come? How is radical improvement to be brought about?

One cannot but be sorry for the clergyman or minister who is himself alive to the weakness of the present situation, and receives neither effective encouragement nor vital stimulus from a press or from conferences marked too often by superficiality, shilly-shally, opportunism, professionalism, and general out-of-datedness. It is only men and women who live all the year round in a village and try unselfishly to share in the work of rural amelioration who can understand how exacting is the lot of the most enlightened, most conscientious, most self-sacrificing clergyman or minister in a

countryside deprived by low wages, poor prospects, and bad housing of so large a proportion of the most spirited workers.

Sometimes I wonder whether the truth can be preached by many clergymen and ministers, if Church and Chapel can lay fair claim to the continued and exclusive possession of their buildings (should the community find a worthy use for them) as long as all that is involved in the clerical and ministerial "Rev." is maintained. At a pre-War Diocesan Conference one speaker dwelt on the opening for "gentlemen" in the English Church. "What the English Church is in need of", burst out a famous "character", "is not gentlemen, but bounders like Peter and Paul!" Are not the Wesleyans, with their local preachers, and the Quakers, with no ministerial equipment, nearer the root of the matter?

May not the clergyman and the minister be as out-of-date as their funereal uniforms? Authors and journalists have neither uniforms nor titles, but their influence is not less than that of clergymen and ministers. Having regard to all the facts, it is no wonder that it is often so difficult to find them a worthy salary in the villages. Is there not much to be said for making most of their jobs part-time? In the non-clerical, non-ministerial ameliorative work of the countryside is it not often seen that the best of it is done by men and women who take time from their daily work, and that the least generally valuable is often that of persons who have nothing else with which to occupy themselves but their committees and little addresses, and get lop-sided, opinionated, and fussy in consequence? "Now Paul . . . because he was of the same trade, abode with them and they wrought . . . tentmakers; and he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks"—in no small measure, no doubt, because he *was* a tentmaker.

What a community wants, by way of exemplars, counsellors, and teachers, is to have in its midst as many men and women as possible who are absolutely first class at their job whatever it may be, who are true workers. It is a poor little village that cannot count one. Sometimes it is the school teacher. It may be a farmer or a farm-worker. It may be a cottager's wife, a carpenter, or a roadman. But without one such person the village is moribund. Can a clergyman or minister do the work he ought to do if he should happen to rank, in the view of the village, either in personal worth or efficiency in his work, after the roadman?

Nowhere in the village is a greater advance to be seen than in the schooling given to the children. Compare it with that of even twenty years ago. The curriculum and the building are capable of improvement, and there are no doubt inferior teachers; but in how many villages is not the schoolmaster or schoolmistress the standard-bearer? Cutting down the salaries of the teachers was one of the

most unimaginative and uninformed things Parliament ever did. Still, I suppose, the average teacher is better paid, holidays and everything else considered, than the average cleric or pastor. And he or she has many advantages. One teacher writes to me:

> We have five Scripture lessons every week to the parsons' two. Nor do we allow our congregation to slumber or fidget! Ours have to learn by heart beautiful passages from the Bible, the finest "teaching" you can have. If parsons could get their congregations to do this at one morning's service there would be no doubt about the influence exerted that week!

The primary advantage the teacher has is that he or she is *teaching the truth*, and that the village knows it, knows that as truth makes advances the school advances its teaching. The children are not taught out of their parents', much less their grandparents', school-books.

I cannot believe that the intelligent, informed public which reads the *Congregational Quarterly* will feel that what I have tried to say, somewhat hurriedly, is harsh, uncharitable, or unreasonable. It would be of ill augury, indeed, for Church and Chapel if there were no men or women who appreciated their possibilities of service sufficiently to take the trouble to say plainly where these institutions and those who direct them seem to fall short. Already, undoubtedly, there are men and women "busied with the things of the spirit", to quote the author of *England's Green and Pleasant Land*, who do feel it to be almost too late for criticism, at any rate detailed criticism, "a waste of energy and time". What is wrong is "so clearly doomed to melt away in the solvents of the Time Spirit". Other work calls[1].

J. W. Robertson Scott.

THE CHURCHES' PART IN A RURAL REVIVAL.

Amid the agricultural and industrial depression of the past few years, the minds of some thinkers have never ceased to focus their attention on a "back to the land" policy, coupled with a revivified rural life, as offering one of the most helpful ways of alleviating some of our present distresses. During the past twelve months the Social Service Committee of the Congregational Union of England and Wales has devoted increasing attention to this subject, and particularly as to how far our village churches could assist in a rural revival.

Up to the present, leadership in this movement throughout the countryside has been taken by Rural Community Councils and Women's Institutes with encouraging results. Reports, however, like that of Dr. Butterfield's on "Rural Missions in India", and the entrancing story which the Rev. A. M. Chirgwin is just now telling

[1] I have shown the proof of this article to a village head-teacher of long experience, a Nonconformist. He says, "I thoroughly agree".—J. W. R. S.

of the remarkable leadership in village life that is being shown by old pupils of Tiger Kloof, to say nothing of the epic story of the work at Brynmawr, all conspire to strengthen the belief that great possibilities lie before our churches if practical channels of moral and spiritual leadership are explored and opened up for Christian service.

After giving critical attention to a proposal that an experiment on Rural Settlement lines might be made in conjunction with a suitable village church, the Social Service Committee came to the conclusion that though this was not possible at the moment, our churches in rural areas might make the activities of the whole life of the village increasingly the centre of their witness. The experiences of some ministers which have come to our knowledge have proved already that such a venture is possible. By means of a wider service than can be exercised within the walls of church premises a wave of appreciation has returned often to benefit and bless the church itself.

In order to explore the possibilities of such a development of the Church's witness, a group recently visited Avoncroft, a Training College for Rural Workers in the village of Offenham, near Evesham. They were shown round the fourteen acres of land and over the well-equipped College buildings by the Warden. There is accommodation for about twenty students, who must have reached the age of eighteen. The duration of the course is one session extending from autumn to the following June, with short vacations at Christmas and Easter. Part of the time is devoted to classes in which lectures are given on the History and Science of Agriculture, the Literature of Rural Life, the Economics of Buying and Marketing, and Education for Community Leadership. Practical instruction occupies a further period, when the growing of fruit and vegetables, dairy farming, pig and poultry keeping are engaged in by the men under expert guidance. The course also includes training in the construction and repair of engines and farm implements, and in carpentry and building repairs. Adequate leisure for continued self-improvement and recreation is provided.

A significant feature is the type of rural worker to whom such valuable training is being made possible. The syllabus is carefully planned to form a unified course on rural life and an introduction to the understanding of the many-sided problems and interests of life as a whole. The College aims at the better equipment of the whole manhood of the agricultural worker, so that he may be not only a good producer and an expert salesman but also a useful member of and a contributor to a happy and worthy village community.

During the visit to Avoncroft, the Warden allowed us to confer with both the staff and students, and we were able to gather from the

men themselves some of the ways in which they thought the Church could increase its effective witness to the Christian Faith in the wider life of their own villages. Many and varied were the suggestions made. They ranged from the formation of a brass band and the provision of cinema films to the teaching of history and economics, the provision of good music, and guidance in the deepest problems of religion and conduct.

As an outcome of the visit, we were convinced that a fruitful field of co-operation between village churches and such training centres as Avoncroft is available to us. If, for example, a training school for village ministers at such a convenient centre could be arranged in the summer vacation, it would be a powerful factor in stimulating their interest in village pursuits, and still more in village ideals. It should serve to reveal to them many ways in which the Church could assist in the rural education and social life of the villagers, and point the way to leadership in such concerns as public health. Bearing in mind the religious value of skill in craftsmanship, and that standard of excellence in all achievements so necessarily insisted upon by Dr. L. P. Jacks as being of the essence of religion, what splendid chances of character training are offered to us through handicraft classes for young people, the encouragement of musical appreciation springing out of their own past in folk song and dance, and the wise guidance of dramatic instincts that should issue in a finer self-expression.

This is not to say, of course, that such things as have been mentioned are not possible without personal visits of ministers from our rural areas to such training centres as Avoncroft. It would, however, give point to churches in acting as hosts to such movements as the Young Farmers' Clubs, if they knew from experience centres where their young men could be trained to make the fullest use of their faculties in a new type of Christian leadership on their return to their native villages. May there not lie embedded in such a policy the loadstone that may do much to arrest the tragic drift to the towns and cities of which no one complains more pathetically than the village minister? If, added to this, the Church has revealed to its youth in adolescent years the tremendous opportunities of service for Christ in these practical ways and amid familiar scenes, may not many avenues be opened up for the working of the spirit of God in a rejuvenated countryside?

B. P. Appleby.

N.B.—It is hoped that a place is being found in the May Meeting Programme this year for a Conference on a subject closely akin to that of this article. See also a pamphlet by the Rev. Maldwyn Johnes, *What a Country Church Can Do.*

ON LIFE AND BOOKS.

A STUDENT PASTORATE ONE HUNDRED YEARS AGO.

I HAVE been privileged by Mr. Gerard Ford to read and make extracts from the manuscript autobiography of his father, the Rev. David Everard Ford, who died in 1875 at the age of 78. He was the eldest son of the Rev. David Ford, who was for forty-two years pastor at Long Melford, in Suffolk, and who was succeeded in that position by his second son, Joseph. How David Ford regarded his ministry is well shown in a "Letter to my Children;—to be first opened, and read by them, on their return from my funeral".

> My beloved sons, and daughters, when you read these lines, death will have sundered the tie which bound us together for many happy years, the remembrance of which will outlive the grave. Few have had a more blessed lifetime than has been my lot; and, if I could have lived over again, I would spend it in preaching Christ and him crucified, and I would exercise my ministry in connexion with Congregationalism.
>
> My great anxiety has been to see you all walking in the ways of God; and my fondest hope relates to our gathering together again, in the general assembly, and church of the first born. The Lord grant that I may meet you there!
>
> [Here follow details about the disposal of property].
>
> And now may the Lord, God of my fathers, bless you all abundantly, granting you as much temporal prosperity as may be enjoyed without injury to your souls. And, above all, may He grant you those true riches, in relation to which, abundance involves no danger.
>
> We shall have much to tell one another, when we meet again, at the other end of the dark valley bounded by the grave. Till then, with fond and earnest affection, your father bids you farewell.

The Autobiography bears the following title-page :—

> THE HISTORY OF A LIFE.
>
> *An Autobiography*
> *by*
> *David Everard Ford.*
>
> Author of *Decapolis, Chorazin, Damascus, Laodicea, etc.*
>
> " Then in the history of mine age,
> When men review my days,
> They'll read Thy love in every page,
> In every line Thy praise."
>
> Dr. Watts.

The early part of the autobiography, dealing with David Everard Ford's birth, youth, and conversion, will be printed in due course in the *Transactions of the Congregational Historical Society*. Here we propose to deal with some of the experiences of his College days. These followed a short apprenticeship to a wholesale stationer in London, where he had the home of Mr. William Hale, an uncle on his mother's side, at his disposal for Sundays and holidays. Mr. Hale was a devoted Congregationalist,

and took some part in the movement for the formation of the Congregational Union a hundred years ago. Mr. Ford records of him :

> My uncle was then in the full vigour of his manhood, and kept open house at 4 Wood Street, Spitalfields, for all who loved the Lord Jesus Christ in sincerity and could relish a glass of rich home-brewed ale.
>
> In those days, Christian people had no notion that either religion or common-sense required them to be more self-denying than their Master; or, that any creature of God was otherwise than good, if sanctified with the Word of God and with prayer.

The young David felt an imperative call to the ministry, his indentures were cancelled, and he was admitted as a student into Wymondley College, now merged in New College, London.

Chapter V of the Autobiography is called "Ministerial Novitiate". It discusses the relation of students to preaching, and says that the college had a rule that students were not to preach.

> The cruel rule, like the universal interdict of railway smoking, was duly posted up for the information of all concerned ; but, more honoured in the breach than in the observance, it was broken with impunity.

The Autobiography then goes on :

With the advent of Mr. Atkinson (as President of the College) a new order of things arose ;—so much so, that matters were carried to an opposite extreme. Studies for the lecture-room had been the rule, and preparation for the pulpit the exception. Our voltaic battery had now reversed its poles. The new tutor seemed almost to overlook the future bearing of our studies, and to be anxious to direct all our energies to the time then present. He made preaching a prominent matter of regard, less for the improvement of the students than for the evangelization of the neighbourhood. He held that the best preparation for a pastorate was for each student to have assigned to him some post of labour which he might regard as exclusively his own. Almost as soon as he had entered on his Presidency, he exchanged the weekly list of village stations for one of more permanent appointment. The allotments were made by himself, after a personal visit of inquiry to each place. In this arrangement, he appointed me to Wood End. The reason he assigned for giving me that post, was my great physical strength, an article of which it required no small share. It was little short of nine miles from the college ; and a considerable portion of the distance lay over a road, rugged at all seasons, but in the winter-months almost impassable. I was required to walk thither on the Sabbath morning, to teach the Sunday School, and to preach in the afternoon and evening.

The fallow ground there had been partially broken up by the occasional labours of a neighbouring minister, of plain good sense and earnest piety,—the Rev. William Thompson, of Walkern. But I found it rough work ; especially at the beginning. It was a wild place, inhabited by a wilder people. It either was, or was thought to be—and therefore the moral result was much the same —an extra-parochial nook, a sort of no-man's-land, where everyone might do as he liked, without any fear of the constable.

To raise a Sunday School in such a place was no easy task, for hardly anybody could read ; and the few who could had little inclination to help me. There was but one family in the entire neighbourhood that made any pretence to religion, and they belonged to the Independent church at Buntingford, where they worshipped in the forenoon and afternoon of every Sabbath. Still, their residence among the people was a sanction to our efforts, as they not only attended the evening service, but found me quarters, for the night, at their hospitable farm-house at Rush Green, which, although a mile further from Wymondley than Wood End, was a welcome alternative for a dreary trudge of nine miles, after the evening service.

The place of our assembling was a large room, in an old house, the best we could find in the locality. At first, the afternoon attendance was but slender. On one occasion, at the time for commencing service, I found but one hearer—an old woman—there. On inquiry, I learnt that all the people were gone to

witness a cricket-match, in a field not far distant. With the pulpit-Bible under my arm, I went in the same direction ; and, at a pause in the game, took my station before one of the wickets. A stalwart fellow, with a bat in his hand, came forward to know my business there. I told him that it was to preach the Gospel. With an oath he replied that, if they must hear a sermon, they might as well hear it in our preaching room, where they could sit down and rest themselves, as it was very hot, and they were all very tired. Of course, I assented to the proposal, and I walked back, followed by a full congregation.

From that time, our attendance greatly increased, and we were soon crowded to overflowing. One night, when the rain was pouring in torrents, we had some twenty or thirty people, unable to obtain admission, standing outside, during the whole service. On retiring to rest, I dreamed that Mr. Atkinson and I were searching the neighbourhood in quest of a site for building a chapel, and that we had found one. Returning, next morning, my tutor, as usual, inquired how matters had gone with me the previous day. I told him of our crowded room, and also of my dream. "A pity", said he, "that such a thought should end in a dream". He at once appointed an afternoon for the purpose. We walked over together ; and our errand was successful. Mr. Brown, the great man of the place, a farmer, horse-doctor, and cow-leech, who once had been an abettor of all the sports of the neighbourhood,—dog fighting, cock fighting, and prize fighting,—and who had sworn that he would shoot the first Methodist parson who should dare to disturb their Sunday amusements, but who had reformed his morals since Mr. Thompson had opened the room for worship, and who had always entertained me to dinner and tea on my Sabbath visitations, consented to let us have sufficent land for the purpose, at a nominal consideration. And, on condition that I would undertake the responsibility of collecting the funds, Mr. Atkinson sanctioned the undertaking.

My efforts to raise the money were chiefly confined to the vacations. Altogether, I walked about five hundred miles for the purpose, with varied measures of success. One day, I walked thirty miles, for fifteen shillings. My progress in raising the money was but slow ; but I had comparatively no expenses. Begging cases had not then become so unpopular as they have in more recent times ; and I largely partook of Christian hospitality. Some, who could only bestow their half-crown, would give me a dinner, or tea, or even offer me accommodation for the night ; and it was but seldom that I had to take up my quarters at a public house. It was not always, however, that I fared so well. On one occasion, a most respectable gentleman took me for an imposter, said that I was far too young to be the person I represented myself to be,—that I had stolen my collecting book, and that I was obtaining money under false pretences. He even detained me for nearly two hours, locking me into his back parlour, while he sent a messenger two or three miles to ascertain whether his suspicions were correct. On finding them unfounded, he apologized and gave me half a sovereign. I thought that, under the circumstances, it should have been a whole one ; but I took it thankfully ; and, pocketing the affront, went my way.

It was during this long and interesting ramble that I met with "the solitary Christian" whose remarkable history I have narrated in *Damascus*. He was a roadside publican, a circumstance which I omitted in the narration, as also, his distress to find that publicans were so slightingly mentioned in the New Testament. That circumstance had made him earnestly desirous of changing his mode of life, although since he had known the grace of God in truth, he had not allowed, as he said, one bad word to be spoken on his premises, nor a single customer to become intoxicated there. To his great relief and satisfaction, I described to him the publican of New Testament times, and told him that the only person of his profession mentioned by the evangelists, was the host at the inn, in the parable of The Good Samaritan.

But it was not always that my village-inn adventures were of a gratifying order. One landlord, at whose house I happened to take refreshment, was a Roman Catholic, and I caught him in the act of preparing, for his family, a flesh-meat dinner on a fast day, whereas I had awakened his suspicions by

ordering only eggs, my usual roadside meal. At once mistaking me for a student at a Romish college at some little distance, he entreated me not to disclose to his confessor the forbidden thing. After giving him as severe a lecture for his duplicity as I could manage with a grave face, I endeavoured to show him a more excellent way, and to direct him to the true cross instead of the mummeries of superstition. On his perceiving that I was not of his faith, his mortification and rage at having so betrayed himself to a heretic were so great, that I was fain to pay my reckoning and to be off with all speed, before I had a black eye, or a broken head.

By hook or by crook, in season or out of season, I at last obtained all the money, and had the satisfaction of seeing the little sanctuary completed and opened for divine worship. The Rev. William Chaplin, of Bishop's Stortford, and the Rev. T. B. Browne, of Buntingford, preached on the occasion ; and it was indeed a memorable day. This was in the summer of 1820. From that time, I took a livelier interest than ever in the welfare of Wood End ; where, though I had never met with a single instance of conversion, it was no small thing to have reformed the manners of a barbarous people, and to have induced them to attend public worship instead of Sunday sports. But the period was approaching when I could render comparatively little service there. I had now entered the last year of my college course, and therefore my name was too frequently on the regular preaching list to admit of more than an occasional visit to my student-pastorate. I preached my last sermon there on Thursday evening, May 31, 1821.

The month preceding, I had visited Lymington. That visit led to a happy settlement for twenty years, and my work at Wood End was done. The college was afterwards removed from Wymondley to London ; and, but for an occasional application for pecuniary assistance towards keeping the little chapel in repair, I never heard from that neighbourhood. All my information amounted to this,—that the friends with whom I used to dine had removed to another part of the country, and that those who had found me a bed were gone to another world.

I little expected to see either the place or any of the people again ; but having occasion, in May, 1839, to go to Bedford and Hitchin, my proximity to the spot made me earnestly wish to revisit the scene of my early labours. I was then but in my forty-second year ; yet I found a walk from Wymondley to Wood End not quite so easy a thing as it had been in my student days. My local information, moreover, was sadly at fault. Gates and hedges had been altered and removed. Old, familiar trees had been cut down, and the young ones had grown quite out of knowledge. In proceeding from Walkern, I actually lost my way, and almost despaired of success in finding the place when I was within a mile of the spot which I had formerly known so well. At length, I not only obtained information that I was on the right track, but that Mr. Brown had returned to end his days in a house of his own, next to the chapel. "But, Sir", said my informant, "he is a poor creature", a phrase descriptive, in those parts, of an invalid of whose recovery there is no hope.

This information made me the less regret my weary walk. At last, I reached my destination ; but certainly by a road which I had never trodden before. There, sure enough, was the chapel which I had built, apparently but little the worse for wear ; and, provided my instructions were correct, the man whom I most desired to see, would be found at the house next door.

It was a lovely afternoon. The birds were singing merrily, and the garden flowers looked gay ; but there was not a human being to be seen. The door of the dwelling was standing ajar. I gently opened it, and seeing some one there, I said in a familiar way,—"Well, Mrs. Brown, are there any old friends of mine living here ?" She started, and said—"That, Sir, is a voice I know. But I don't know you". "Not know me!" I said, taking off my hat, and looking earnestly in her face. "Why, surely, it is not Mr. Ford!" "But it is", said I. "Oh, then, I will run and tell my dear old man, at once. How delighted he will be to see you! He was saying, last night, that he only wanted one thing to make him die happy ; and that was to see Mr. Ford, once more". "No, no", I said, "that would spoil everything. You must not tell him. Leave it to me".

She then silently showed me the way ; and I entered his chamber alone. He was "a poor creature" indeed, apparently quite helpless, and swollen to an enormous size, as in the last stage of dropsy. I found him lying on his back, with his eyes fixed on the ceiling. He made no attempt to raise his head, or to see who it was that entered his room. "Well, Mr. Brown, how are you to-day ?" "Bad, doctor! very bad. The medicine you sent me has done me no good. The fact is that nothing will. So I don't blame you. I know pretty well what time of day it is with me. I am within about two months of the grave". "So you think that you are going to die", I said. "Yes, of that I am quite sure", he replied. "You are a little melancholy, are you not ?" "No", he said, "not at all. There is nothing in death to make me melancholy. My religion comforts me". "Oh", said I. "I suppose that you used to attend the little chapel here. Did you not ?" "Yes, Sir, thank God, I did!" "Who preaches there ?" said I. "A gentleman, who comes once a fortnight. They call him a home missionary". "Once a fortnight! Is that all the service you get ?" "Yes, Sir, and very glad are we to get that! Our people are very poor, and can give him nothing. And he has a great many other places to serve, as well as ours. We are thankful therefore for once a fortnight. But we had blessed times here once, when those dear lads came over from the college. We had service every Sunday then, and twice a day". "You remember, then", I said, "some of the Wymondley students ?" "Remember them! Yes, to be sure, I do. There was one I shall never forget, in this world, or the next either. It was he that built that chapel. I can't tell you how many miles he walked to beg the money. And it was his preaching that led my soul to Christ". "Indeed!" I said. Perhaps there was at that moment something in my tone and manner which called up the sights and sounds of other days. A new idea flashed upon him. "I am not speaking to Mr. Ford!" he exclaimed. "Am I ?" "Yes", I replied, "you are". In an instant, he turned himself round, and grasping my hand in both his own, and kissing it, with tears he cried,—"O my dear friend! God has now granted me the last desire of my heart. You are come to see a poor old sinner dying at the foot of the cross, and to learn that you first showed him the way". He then went on to tell me how earnestly he had desired to see me, and yet that he had hesitated to pray for a thing which seemed so utterly improbable ; as he could hardly fancy how, without a miracle, I could be brought to his bed-side.

After we had spent some time in conversation, his wife joined us, and we held a religious service together. That interview was an abundant recompense for all the toils of the day ; although, when it was over, I had to walk some five or six miles further, ere I could find a comfortable inn at which to spend the night. I managed also, that evening, to see the good man, the home missionary, of whom my friend had spoken ; and I requested him, whenever it might occur, to send me intelligence of his departure. It came about two months afterwards. So, the dying man was right.

I have often thought that had I known, in earlier days, a little more as to the success of my labours, it would have imparted to them a character which I fear they hardly possessed. I loved the employment for its own sake ; and thought too little of its consequences. Preaching is such delightful work to the man who enjoys it, that there is no little danger lest he should forget the end in the means. I apprehend that this was too much the case with me ; and that it has been my failing through life. To discourse, before a public audience, on such topics as Christ and salvation, is an employment to gladden the soul of an angel. But, to do it with all the momentous consequences in prominent relief,—that is the question! To every hearer, the alternative is heaven or hell ; and which of these it may be to each, depends, under God, on the reception of my message. Tremendous thought! If one could but really grasp it in all its fulness, surely there would be little lack of pulpit power.

I am conscious now, that not for many years, if indeed ever, did I set my mark sufficiently high. I remember well that when I first devoted myself to the ministry, I said that if God would only give me one convert, I should consider it an ample reward for the labours of a life. In truth, it would be such ; but he has nowhere taught us to make such stipulations. One convert is worth

a martyrdom ; but scores and hundreds are certainly better. There is danger lest our appeals should lose their point, unless we directly aim at the conversion of sinners unto God. But such directness is a difficult task, unless, to use an apostolic figure, we plow in hope, and sow in hope. The bare peradventure that God may possibly at some time bless our labours, may suffice to support us under discouragement ; but it will hardly be likely to impart to our efforts the zeal by which they should always be animated.

I laboured long, without seeing much success. With the exception of a young woman, in Bedfordshire, who died during one of our vacations, of whose existence I had never heard till after her departure, and who stated in her last illness that her hope for eternity was the result of a sermon which she had heard me preach ;—and of a stranger, at Glemsford, who was brought to God, under one of my very early attempts ;—I knew nothing of success in my student days. More, however, had been done than had come to my knowledge. Some years afterwards, a Wymondley student, long since deceased, who entered after I left, and whom I never knew, told my dear father that he had heard of the fruits of my labours in almost all the village stations in connexion with the college. I mention this, not as a cause for boasting, but as a reason for humble and devout thanksgiving ; and, moreover, as an encouragement to any who may be apparently labouring in vain, and spending their strength for nought.

" Though seed lie buried long in dust,
It sha'n't deceive their hope ;
The precious grain can ne'er be lost,
For grace insures the crop ".

Christ's servants will never, in this world, know the full result of their endeavours. Perhaps, it is undesirable that they should. And yet, success facilitates exertion. There is no denying that a single instance of divine approval is a mightier stimulus to effort than can be supplied by the whole round of inferior considerations. The delight of such success is greater than any can imagine who have not been so favoured. It is as "the joy of harvest, and as men rejoice when they divide the spoil".

During the latter part of my residence at Wymondley, I preached to many congregations in various parts of the country ; but rarely for more than a single sabbath at a time. My longest engagement was a month at Southwold ; but with no view to an invitation thither. I was there when Queen Victoria, then an infant, lost within a few days, her father, the Duke of Kent ; and her grandfather, George the Third. According to the custom of those times, I preached a funeral sermon for these royal personages ;—a foolish undertaking, perhaps, especially for a young man. But it excited great interest, and gathered as large a congregation as could be crammed within those ancient walls. The throng was so great, that fears were entertained as to the strength of the galleries. No harm, however, came of the service. If any good, it never reached my ears.

How these events long remained in the memory of David Ford may be seen in a letter he wrote many years later to his son Gerard, then at Silcoates School, which I am allowed to quote :

Merryfield House.
August 16, 1861.

My precious child,

During the last week, I enjoyed the richest treat (*à la* Rip Van Winkle), that I ever expect to share in this world,—in reappearing, after an absence of forty years, in scenes familiar to my student-life. On Sabbath, the 11th inst., I preached thrice, and administered the Lord's Supper, at Redhill ; walking two miles. On Tuesday, I preached, at Wood End, in the chapel which I built in 1820 ; and where I last had preached in the Spring of the following year. About a dozen old folks crowded round me, delighted to see the man (the first man), who taught them their letters ;—for reading was a science little understood in that region when first I took it in hand. For the most part, however, my congregation consisted of the children and

grand-children of those who, in the meanwhile, had passed away. It was a very refreshing, though deeply affecting season, and a rich reward for all the labour I gratuitously bestowed on that place in my juvenile days, including my walk of five hundred miles, in the vacation of 1820, to beg the money. I was delighted to find that, not only when I preached on that occasion, but that on ordinary Sabbath days, the congregation had grown too large for the chapel ; so much so, that it is in contemplation to build another in its stead[1].

On Wednesday evening, I preached, at Redhill, again ; and, on Thursday, in a barn, fitted up for the occasion, on the premises of a rich farmer, who married the grand daughter of one of my old friends, residing near the college at Wymondley. On Friday, I returned home, to have a quiet day of preparation for the Sabbath, which I spent in preaching at Coupland Street. Among the friends I saw, there was one—a sister of the late Sir William Wilshere,—whom I knew five and forty years ago. She is now ninety-three, and had the same servant living with her, who was living with her then! She was delighted to see me.

The way to be happy when we are old, is to be useful when we are young. It is a blessed thing to have devoted a life-time to God. If I could have my years again, I would seek no other calling, and desire no higher joy.

We are all well ; and unite in love, good wishes, and everything else that is kind.

Your loving father,
D. E. FORD.

Master G. N. Ford.

[1] This was done.

FOREIGN REVIEWS.

The Social Teaching of the Christian Churches. By ERNST TROELTSCH. Translated by OLIVE WYON. Allen & Unwin. Two volumes, 42s.

The massive *Soziallehren,* published by its eminent author in 1911, is now made available for English readers through the industry of Miss Wyon and the enterprise of the Halley Stewart Trustees, who make themselves responsible for this, their first Publication apart from volumes of Lectures.

The two volumes consist of no less than 1,019 pages, including 267 pages of closely printed notes. For the most part the notes are gathered together at the end of the three main chapters, and may, of course, be skipped, though the careful student will be wise to work through them. We owe to the translator the introduction of cross-headings which split up the chapters and enable the course of thought to be followed easily.

According to Troeltsch, the fundamental problem of Christian sociology lies in the fact that while Christianity involves a theory of human relationships extending far beyond the borders of the actual religious fellowship or Church, and must therefore come to terms with contemporary social conditions, these latter are not static but always changing, so that constant re-adjustment is called for. Hence there cannot be an absolute Christian ethic or social ideal. Each age must confront its concrete social situation and seek the highest expression of Christian idealism therein.

From this standpoint Troeltsch considers the Christian attitude to social phenomena as manifested successively in the Early Church, in Medieval Catholicism as summed up in the Thomist Ethic, in the various forms of Protestantism, and in the social situation of to-day. Christianity has given rise to three main types—the Church, the Sect, and Mysticism. The Church, aiming at a universal control over society based upon its possession of the objective means of grace, has to compromise with the existing social and political situation. The sect, as a voluntary society based upon a common experience, aims at the realization of an actual Christian order founded in love, and therefore either turns its back upon the world, or reacts upon it in a revolutionary spirit. Mysticism turns away from ideas and forms to purely inward experience, which yields no permanent principle of fellowship, and is apt to run out into Romanticism and religious individualism. Each of these forms has its roots in the Gospel, and they mutually react.

The Early Church was a persecuted sect without influence upon the order of society. So far as it envisaged any transformation of the world outside its own borders, its reliance was upon the supernatural intervention of God. Hence the dominant mood was one of inner detachment from the world coupled with philanthropic action to meet material distress.

The rise of the State-Church after Constantine brought a new situation. The attempt to build up a universal Christian civilization under the control of the priestly hierarchy involved the recognition of existing social and political institutions as based in Natural Law, together with a recognition of the divinely appointed harmony of the spheres of Nature and of Grace as constituting a necessary and logical world-order. Hence arose an ethic of compromise, seeking a relative harmony between the Christian Ideal and the actual situation, while social wrongs were dealt with through institutional charity. Thus while to the Early Church social reform was too difficult, to the Medieval Church it was superfluous (p. 303).

The Thomist system is described as "a splendid and brilliant attempt to unite the different motives which go to make up human society"; nevertheless the system is too closely bound up with the social situation of the time of Aquinas to be of much service to-day.

A more radical social doctrine appeared in the sects, which demanded the rejection of secular life on the ground that Grace separates us from fallen Nature. Except in the monasteries, which the Church was able to control in her own interests, these radical ideas had no chance of development within the Church, and could only be maintained by separatist groups which met with suppression.

Protestantism found itself confronted with the same contrast between the ideals of the Gospel and the concrete facts of the social situation. Lutheranism, with many affinities with the sect, clung to the Church-type of organization on universal lines. It retained the patriarchal principle of the Middle Ages but gave it a more positive interpretation. The social inequalities which constitute the natural order are not merely the penalty of sin, but are based upon divine ordinance, which the believer accepts in the spirit of glad obedience. Laying stress upon the inward character of piety, Lutheranism was content to leave secular questions to the Government, which was supposed to be guided by the Gospel towards the ends of Christian society. The whole organized social system is of divine authority, and whatever is needful for its maintenance is ordained by God. Hence arises Luther's dualism between public and private morality.

Calvinism was more radical than Lutheranism, although still convinced that the existing order should be maintained as the necessary foundation for a Christian social order. Its emphasis upon the Holy Community, however, brought it nearer to the sects, while its doctrine of Divine Sovereignty gave it a more active character than Lutheranism. The supreme ethical aim is the glorification of God. Hence Calvin is not dismayed by differences of rank and wealth in a Christian community. They simply mean that each man in the station in which he finds himself, in his family, in his labour, and even in his moneymaking, is called upon to glorify God, which implies, *e.g.*, that moneymaking is not to minister to pride and luxury, but to the service of God and man. It was this emphasis upon industry, together with the ethical justification of profits, which made Calvinism so congenial to the Capitalist situation.

More radical ideas were entertained by the sects, such as the Anabaptists, who would tolerate no compromise with the existing social order, and interpreted the claims of Christian love in a democratic sense. Under their influence arose the Free Churches, which developed a liberal spirit and introduced a new social and ethical principle. Working back upon Calvinism they produced the virtues of independence, love of humanity, love of liberty, and zeal for social reform. Nevertheless, accepting the economic order as a whole, the Free Churches, so characteristic of English and American religious life, remained unresponsive to the demands of rationalist equality, as well as to the revolutionary spirit of the Latin races. This was largely due to the discipline of Calvinism.

Coming to the modern situation, Troeltsch argues that, while Christianity cannot readily adjust itself to radical revolutionary ideas, the ultimate connexion between spiritual values and the material and social basis of life must determine any thorough-going plan of social reform. Further, the modern re-discovery of the Sermon on the Mount, and of the personal values involved in the Kingdom of God, demands a break with the individualistic social order of the last two centuries. The new ideal needs still to be worked out under the influence of the Gospel, with the

co-operation of the sociological experts. Meanwhile, Troeltsch believes that his survey has thrown into prominence certain ethical principles, without which social reconstruction is doomed to failure, *viz.*: (1) The Christian *Ethos* alone, in virtue of its belief in a personal God, possesses a sure foundation for personality and individualism; (2) The Christian *Ethos* alone, in its conception of a Divine love that embraces and unites all souls, offers the only kind of Socialism that can endure; (3) The Christian *Ethos* alone can deal with the problem of inequality, since it recognizes differences, but transforms them into an ethical cosmos by the inner upbuilding of personality and the development of a mutual sense of obligation; (4) The Christian *Ethos,* through its emphasis upon active love, creates what no social order—however just and rational—can dispense with, since there will always be suffering, sickness, and distress which call for loving helpfulness; (5) the Christian *Ethos,* through its conception of the Kingdom of God as the final realization of the Absolute, gives to all social life and aspiration a goal which lies beyond the relative and approximate values of earthly existence, thereby not robbing this earthly life of significance, but creating a perennial support for strenuous activity, and certainty of aim, both of which make for simple health and soundness of mind.

And for all this, an organized Christian life is needed, since Christianity can be neither expansive nor creative without a community with settled forms of worship. The situation, however, demands a greater elasticity in the conditions of membership and a wider tolerance of individual viewpoints, in order that all men of evangelical goodwill may be united in the attempt to control the world-situation as it exists to-day, so as to realize within it all that is practically possible of the Christian *Ethos.* The classical types of Christian social philosophy have to their credit great and lasting achievements. But they are no longer adequate. For the ethical conflict, from generation to generation, is being incessantly renewed on ever new and wider fronts; and each new phase of economic development calls for new aims and new ideals congruent with its own conditions. There is the ethical and social task of to-day, and to-morrow—who knows?

In view of the immensity of her task and the difficulty of Troeltsch's German, it is ungrateful to point out blemishes in an otherwise competent piece of work on the part of the translator. There are occasional obscurities, and the work is not so carefully carried out in the notes as in the text. "*Beide*" is invariably translated "both", often where that is quite inappropriate to the English idiom. But these are minor matters. There are occasional misprints. We have noted the following, pp. 21, 176 (*Neo*-Platonism required in l. 6, while "*Roman*" seems to be intrusive in l. 30), 277 ("from" for "form" l. 21), 290 (footnote), 308, 406, 607, 710, 731 ("into" for "through"? l. 27), 749, 784, 829 (bracket, fifth l. from bottom), 836 ("to" for "from", l. 12), 932 (Mather's *Magnalia Americana* achieves a strange disguise), 945 (head of note 430), 965 (l. 9, word missing), 968 ("degree" for "decree" l. 9), 976 (last l.), 977, 978 (3 errors in quotation beginning 6th l. from bottom), 985, 996 (l. 8, "that" redundant, next l. "her" should be "the"?). At pp. 728 and 770, note-numbers have fallen out of text.

E. J. Price.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—Francis Bacon.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—John Milton.

(*The place of publication is London, and the date* 1931 *or* 1932 *unless otherwise stated*).

The Doctrine of Grace. S.C.M. 15s.

This is one of the first-fruits of the Lausanne Conference on Faith and Order. The Continuation Committee of that Conference invited a group of theologians to survey this special subject, and this volume, edited by Dr. W. T. Whitley and introduced by the Archbishop of York, is the result. The contributors are Drs. W. Manson (New Testament), Nicholas N. Gloubokowsky (Greek Fathers), Canon Watson (Latin Fathers to St. Augustine), J. Nörregaard (St. Augustine), F. Gavin (Medieval and Modern Roman Conceptions), H. Hermelink (The Reformers), N. Arseniev (Christian Mysticism), H. S. Alivisatos (The Orthodox Church), E. D. Soper (Methodist Tradition), G. Wobbermin (Evangelical German Theology), H. L. Goudge (Some Notes on Grace), André Jundt (The Theology of Grace), W. Adams Brown (Toward a Synthetic Statement), J. Vernon Bartlet (An Attempted Dogmatic Eirenicon), and the Bishop of Gloucester (A Statement of the Problems).

The volume, we think, will be found of value by scholars, for it contains a large amount of sound learning, but it is disappointing in its contribution to the problem of Christian unity. On the one hand we have Dr. Adams Brown's view :

> The conception of sacramental Grace held by those who believe in the doctrine of apostolic succession makes general inter-communion with those whose ministry has not been episcopally ordained impracticable. So we are confronted with the spectacle of persons who agree that God has created man in love, that He has redeemed him by Grace, that He has appointed a Church as the channel of his continuing revelation and furnished that Church with the necessary media of Bible, sacrament, and ministry, being unable to unite with one another in that sacrament—which all alike agree was instituted by our Lord Jesus Christ to be the mark of the unity of His followers.

From another point of view is Dr. Bartlet's attempted eirenicon, and finally the summary by the Bishop of Gloucester, in which he doubts

> whether it had not been a great mistake to exalt the doctrine of grace into the importance which it has held, especially since the Reformation, in Christian theology.

Two passages from the Report of the Committee may be quoted :

Grace in the Sacraments.

> (1) We agree that the Word and Sacraments are gifts of the Grace of God to the Church through Jesus Christ for the salvation of mankind.
>
> (2) The Sacraments are the work of the Holy Spirit in the Church, and represent His personal influence on mankind.
>
> (3) In the Sacraments there comes to man a Divine gift, which each man appropriates through Faith.

(4) It is always to be remembered that the loving kindness of God is not limited by His Sacraments, and that there are many means of Grace.

The term "Sacramental Grace" is one which is liable to cause misconceptions, and may lead to imperfect views of what is implied in the Sacraments.

Finally, in the course of our discussions it has become increasingly apparent that there are marked differences of emphasis and expression between different Churches in their formulation of the message of the Gospel concerning Grace. These differences have arisen in the course of history, and imply to a certain extent differences of racial temperament, religious experience, and historical environment.

We wish, therefore, to record our conviction that, provided the different Churches agree in holding the essentials of the Christian faith, such differences would form no barrier to union between them.

We further desire to emphasize the importance of such unity, for we believe that it will enable Churches to learn from one another, thus avoiding a one-sided and imperfect development.

We believe that through a complete union of the whole Christian Church the presentment of the Christian life and teaching will be realized in all its fullness and manfold richness.

EDITOR.

The Relevance of Christianity. By F. R. BARRY, M.A., D.S.O. Nisbet. 10s. 6d.

This new volume in the Library of Constructive Theology keeps up the excellent standard set by Dean Matthews's *God,* Dr. Mackintosh's *Christian Forgiveness,* Canon Quick's *Christian Sacraments,* Dr. Wheeler Robinson's *Holy Spirit,* and Dr. Dodd's *Authority of the Bible,* if we may give them short titles. Through his work at Balliol and St. Mary's, Mr. Barry is exercising a great influence on Oxford life to-day, an influence which will be widely extended by this book, the fruit of many years' thought. Sometimes the fact that the book has been in preparation over a long period gives a sentence a strange sound: when, for example, did Mr. Barry write "A Protectionist Government in Great Britain would be more than a national calamity"? Perhaps the striking unevenness of the book is explained by the same reason. The chapters vary greatly in merit, and in some cases, as in the last chapter, "Worship", they are far too short. To get rid of other criticisms first. There are some slips that might have been avoided (the date of the sack of Rome is wrong, p. 248; Sir *Edwyn* Hoskyns, correct on p. 43, becomes *Clement* on p. 44; we have "F" for "Cf." on p. 26). Many readers of these pages will probably feel that Mr. Barry is too extreme in his references to Luther on p. 26, too drastic in his criticism of Calvinism on p. 27, and perhaps fails to take all the facts into account in his estimate of Puritanism on p. 136.

These things said, the book is profoundly stimulating and packed with wisdom. It covers a wide field, sometimes traversing well-trodden paths, but invariably making the reader examine his own opinions and suggesting new possibilities. Theology, philosophy, psychology, and sociology dominate the chapters in turn, for the volume ranges far beyond ethics narrowly interpreted. Moderns like Lippmann, Babbitt, Middleton Murry, Bertrand Russell, and Julian Huxley, are invariably in Mr. Barry's mind even when their writings are not being explicitly treated. The author thus states the problem:

> How, without losing its true otherworldliness, *i.e.,* without ceasing to be a religion, can Christianity establish itself creatively, freely and spontaneously at the heart of the actual life of the twentieth century?

Life and religion, he points out,

> have gone their separate ways, and the consequences for both have been ruinous.

He urges that

> Christianity does not "pull its weight" proportionately to its opportunities . . . A sense of strain and of rather forced activity is unmistakably present in all the Churches.

We strongly recommend the book to all our readers. One or two chapters they may find rather heavy going, but generally Mr. Barry is very readable. He is not afraid to express his opinions, and many of his comments by the way are very apt.

> We cannot escape from the twentieth century, or think to heal its hurts by "deploring" them, like undergraduates' debating societies.
>
> Not every utterance of bachelor clerics, safe in harbour beyond the age of passion, is necessarily to be accepted as oracular. EDITOR.

The Teaching of Jesus. By T. W. MANSON, M.A. Cambridge Press. 15s.

The Christ of the Class Room. By NORMAN E. RICHARDSON. Macmillan. 8s. 6d.

The Four Gospels in the light of to-day. By EDITH RATCLIFFE. Williams & Norgate. 7s. 6d.

Some thirty years ago the *Times Literary Supplement* was astonished by the emergence of Dr. David Smith's life of Christ (*The Days of His Flesh*) from an hitherto unheard-of village called Tulliallan. About the same time came Dr. Moffatt's *Historical New Testament* from the equally obscure Dundonald. Such marvel as there is is repeated in the appearance of Mr. Manson's scholarly volume, which issues from Falstone Manse, Northumberland. Good still comes out of Nazareth, and the present work will take its place by the side of such outstanding examples of recent *N.T.* literature as Canon Streeter's *Four Gospels,* Hoskyns and Davey's *Riddle,* and Dr. W. F. Howard's *Fourth Gospel.* It is a book to be read and re-read, a book to be put on the student's most accessible shelf, and a book for the preacher as well as the scholar. It reminds us again of the abiding but often forgotten truth that the seed of patient and minute scholarship brings forth homiletic fruit thirty and sixty and a hundredfold. The sub-title, " Studies of its form and content ", indicates the double task to which the author has applied himself. As regards the former, the new ground which he has broken is indicated by his attention not as heretofore to the three Synoptists, but to the four documents behind these, particular emphasis being naturally laid on *Mark.* Not only so, but Mr. Manson distinguishes sharply between the teaching of Jesus before and after the " Confession " at Caesarea Philippi, and between that given to disciples, the general multitude, and His opponents. In the case of the last-named, Jesus may have used scholastic Hebrew rather than the every-day Aramaic. The studies on " Poetic Form " and " Parable " are very suggestive, and an excellent example of Mr. Manson's method and capacity is his discussion of the difficult passage *Mk.* $4^{10\text{-}14}$.

It is, however, with the second and larger part of the book, " The Contents of the Teaching ", that most readers will be concerned. Here, as becomes a sound Presbyterian, much emphasis is laid on the Divine Sovereignty, but let me hasten to add that the opening study in on " God as Father ", and that Mr. Manson makes Jesus' experience and consciousness of His own Sonship regulative and determinating. The chapters on

" God as King " deal with " The Eternal Sovereignty ", " The Kingdom in the World ", and " The Final Consummation ", and reveal a clear grasp of the Christian philosophy of history and a sure handling of eschatological problems. The author spends his strength mainly on " The Kingdom in the World ", for here he is dealing with one of his main theses, *viz.*, that " the key to the *New Testament* is the (*O.T.*) notion of the Saving Remnant ". This idea is correlated in a vigorous and novel way with that of the " Son of Man ". " By dying, Jesus has brought the Son of Man into existence, given to that dream-figure a body, a local habitation, and a name. It is the Church, his own body, of which he is the Head " (p. 235).

The concluding chapter, " Religion and Morals ", is on the same high level as the rest of the book, and a word of appreciation must also be said with regard to the Detached Notes. That on the terms " disciple " and " apostle " is especially illuminating. In the former case Mr. Manson argues persuasively that *mathetēs* means " apprentice " rather than " student ". " Discipleship was not matriculation in a Rabbinical college, but apprenticeship to the work of the Kingdom " (labour "in God's vineyard or God's harvest field "). In the latter case, the history of the term in the Church is the suppression of its meaning as a missionary to that of its meaning as a privileged companion. Paul was right in his protest against this.

Whatever criticism may be evoked by Mr. Manson's treatment of " the Son of Man ", and whatever may result from the developed study of " Form Criticism " as applied to the teaching of Jesus, this book will stand as a monument of sound learning and spiritual insight. It reinforces the words of Lightfoot adopted by its author, that the substance of the Gospels " is neither a dogmatic system nor an ethical code, but a Person and a Life ".

Mr. Richardson is Professor of Religious Education in the Presbyterian Theological Seminary at Chicago, and the sub-title of his book is " How to Teach Evangelical Christianity ". He finds that the religious education movement in America has suffered from the undue use of principles and methods developed in the field of secular education, and his contention is that religious educators " should make a devout and thoroughgoing study of Jesus Christ the teacher ". The advice is timely, and though the development of the theme tends to become pedantic in its form and exhaustiveness, it is penetrated throughout by the Spirit that giveth life. While primarily intended for his own countrymen, the professor's book contains much by which readers on this side should profit.

Miss Ratcliffe's book is so useful a guide to its subject that it is a pity she did not get someone to read it through before publication. Some blemishes might thus have been removed, *e.g.*, the references to " the ten great persecutions " (p. 24), Matthew's *logia* (pp. 35, 77), the Diatessaron (p 39), " the Greek word Kristus " (!) (p. 85), the two (!) asses of *Zech.* 9^9. The description of Peter's house on p. 64 is more like that of a modern English dwelling (" Jesus' room is empty "; " Peter takes his hat and coat from off their peg "), and there is an amazing sentence on p. 81, " The . . . Jews living in Palestine at the time Jesus was born had been for many years exiles in Babylon ". Yet the book should be serviceable for thoughtful young people and lay preachers; its treatment of demoniacal possession and of miracles, *e.g.*, is quite good, and so in general is the design and execution.

Alex. J. Grieve.

God in Idea and Experience. By Rees Griffiths, M.A., B.D., Ph.D. Clark. 10s. 6d.

Dr. Rees Griffiths has read widely upon his important subject, but he appears to have difficulty in arranging his material so as to make it tell upon the reader's mind. Thus, *e.g.*, Ch. II enumerates "five main theories" of the "origin" of religious experience, and we think that we have been led to a hill-top whence we may view the path which we are presently to tread. Nothing of the kind; enumeration of theories a, b, c, d, e, is an Excursus; we are in By-path meadow. Several theories are never examined at all; those dealt with in detail are taken up in an unexpected order. The Foreword of Prof. W. P. Paterson, while decidedly cautious, is helpful; and yet for us it seems best, once again, to disregard secondary matters, and to aim at outlining the general sequence of the writer's thought. As the sub-title insists, we are to study "The *A Priori* Elements of the Religious Consciousness," tracking them from thinker to thinker. But does each thinker attach the same meaning to *a priori*?

The theme begins with Kant, especially the Kant of the *Critique of Pure Reason*—the analyst of knowledge. To this hour, Kant's meaning is disputed; although admittedly he is among the few supreme philosophers of the modern world. The present reviewer may be out of date; but he at least is not prepared to grant—what seems to be Dr. Griffiths's interpretation—that, for Kant, human knowledge was a mixture of cognitions from outside with cognitions originating inside the mind. Kant, while certainly not the first *a priori* philosopher, was probably the first to contend —and with what power!—that no scrap of human knowledge can be scrutinized without revealing to us the work of thought. And therefore it may be held that Dr. Griffiths turns his back upon Kant when he contrasts Percept with Concept to the infinite disadvantage of the latter; although truly, when he so behaves, he keeps himself well in harmony with contemporary opinion.

Next comes Troeltsch—a powerful, learned, and exceedingly voluminous writer. He is the inventor of the phrase "The religious *a priori*"—phrase and conception appearing to Dr. Griffiths a natural, if not an inevitable, supplement to Kant's cognitive *a priori*. But how? If we are discussing man's *knowledge* of God, do not our previous conclusions regarding the cognitive *a priori* hold good? Troeltsch himself appears to combine two thoughts in his "religious *a priori*". *First*, religion is psychically a distinct element in our experience, not to be merged either in science or in art or in the thought of duty. *Secondly; a priori* religion is entitled to criticize all forms of positive religion. This latter shade of meaning appears to carry the main emphasis in Troeltsch's mind. Great student of history though he was, his plea for Christianity amounted almost entirely to the assertion that it was the best working form of natural religion. Deism awakened to the thought of historical development—that is Troeltsch.

We pass next to Otto, whose *Idea of the Holy* ranks among the few outstanding books of its generation, if not of its century. The thesis from which Otto starts is that our sense of the "weird" or "eerie" is the raw material—psychologically and historically—of all religion. This raw material he terms the "Numinous." Religion when advanced, developed, moralized, yields the richer thought of the "Holy," which is "an *a priori* category" on both sides—(a) as including the distinctively numinous element; (b) as implying the rational and moral principles of thought with which the Numinous gradually blends. Otto's last word of

wisdom is that we must secure a proper *balance* between those diverse elements.

Dr. Griffiths passes some acute criticisms upon Otto; but he is not entitled to regard Otto's " non-rational " as equivalent simply to " not-yet-rationalized ". On the contrary, Otto finds the raw primitive Numinous manifesting itself again when God sends Jesus Christ to the Cross, and yet again in the utterances of such divergent modern minds as Luther and Goethe. Nevertheless, in spite of some—frankly—incredible developments, Otto's great book must be reckoned with by every serious theologian.

Like Troeltsch, Otto extends his interest to historical developments, not confining himself barely to what is *a priori*; while, unlike Troeltsch, he goes on to formulate an impressive plea for the distinctive glory of Christianity, as the creation of God through Christ[1].

Next comes an American writer, Prof. W. E. Hocking. To him, Dr. Griffiths stands nearest, although not seeming to endorse Hocking's habitual if hardly uninterrupted protest against *contrasting* " idea " and " experience " to the disadvantage of the former—all our ideas are experienced! Hocking propounds the bold thesis that the consciousness of God is *given* in *all* cognition, and is the starting point of the many-sided developments of the human mind in history. A powerful writer; not easily to be ignored; not easily to be followed.

Dr. Griffiths's advance upon Hocking consists, partly, in making the new position " metaphysical " as well as " epistemological "; partly, in the introduction of the term " Gnotic " consciousness—*i.e., gnostic* with a difference; we are further referred to a note in the appendix to Jebb's edition of the *Œdipus Tyrannus*; partly in the emphatic assertion that, while *we* are knowing God or knowing things, *God* is knowing us and Himself and all things through and with us. Dr. Griffiths attaches great importance to this last thesis.

By way of criticism:

(1) It is very hard to believe that the consciousness of God beats irresistibly upon every human mind in every act of knowledge. How then did men come to invent gods many and lords many? How could other men even *think* themselves to be atheists?

(2) A vaster transition than Dr. Griffiths admits is required to lead us on from this supreme Knower to a living, righteous, loving God. If the logic of his book is sound, it may point us to an Arch-mathematician or perhaps to an Arch-metaphysician, but hardly to a Father in heaven.

(3) In his closing pages the author advances beyond Natural Theology, and pays moving tributes to Jesus of Nazareth. But the logic of the book appears to suggest to us a Jesus who is simply the man that knew God best, and who can help us precisely as any lesser good soul may—in measure—do. When Otto formulates a plea for Christianity, he digs deeper.

ROBERT MACKINTOSH.

1 Professor Norman Kemp Smith's important lecture, *Is Divine Existence Credible?*, may be roughly described as reiterating, in the name of philosophy, the Natural Theology portion of Otto's book, while adding corroborative evidence from Marett's *Threshold of Religion.*

Principal Franks's *Metaphysical Justification of Religion* may be recalled as a more emphatic—and a characteristically able—appeal to philosophy as bailsman for piety and godliness.

Mysticism East and West. By Rudolf Otto. Macmillan. 16s.

The study of comparative religion has made great progress in recent years, and to no one is this more due than to Professor Rudolf Otto of Marburg. It is some few years now since he delivered the Haskell Lectures in America, and these have been re-written, expanded, and published in the book before us. The aim of the work is a detailed comparison of Eastern and Western mysticism, and the book forms a natural sequel to the author's *Idea of the Holy* and his *India's Religion of Grace and Christianity*. Professor Otto takes as his examples the Indian Sankara and the German Meister Eckhart. He regards them as typical of their age and country, each of them being a philosopher and theologian as well as a mystic. The one presents his teaching in the form of a commentary on parts of the Upanishads and the other as a commentary on the Bible.

The first part of the book is occupied by a searching and almost meticulous exposition of the remarkable resemblances to be found between the religious experience and the religious teaching of these two men. Even their language at times, allowing for the essential differences between the Indian and the German standpoint, is almost identical in form, and their views of the divine and of the communion of the soul with God are singularly akin. The same is true of the doctrine of salvation which they teach and of the ways of approach to mystical union and intuition. It is impossible to read Otto's careful and elaborate demonstration without realizing to the full the similarity and even identity of the religious sense in the cases with which he is dealing.

In the second part of the book, however, Otto goes on to point out that with all these resemblances there is yet a profound difference between the Eastern and Western attitudes. His illustrations of the difference are drawn largely from the ethical content of mysticism, and in his chapter on Mysticism as an Experience of Grace he ranges himself fully with Eckhart as over against Sankara. At the end of the book are some admirably detailed appendices in which Fichte, Schleiermacher, Kant, Fries, and Luther are all brought into contribution.

Enough has been said, however, to show that this study of mysticism is of fundamental importance. In spite of the strict limitations within which Otto confines himself and of his frequently rather baffling use and discussion of very technical terms, the book has a real fascination. Quite unconsciously, too, it brings home to the reader the wonder and glory of that urge to live in God and that passion for the knowledge of God which is of the essence of the mystic attitude.

W. B. Selbie.

Religious Behaviour. By D. M. Trout, Ph.D. Macmillan. 20s.

This book recalls the definition of a haggis as "a hantle of fine confused feeding". It is the joint product of a professor and his students, containing the results of laboratory experiments, field observations, and the study of autobiographical materials. Ten years work lies behind it, and it is offered as a contribution to the "difficult task of discovering the objectively describable conditions under which religious behaviour occurs and persists". Professor Trout is very proud of his achievement and urges that it is intended only for serious students and not merely for religious enthusiasts. The book begins with a survey of the varieties of religious behaviour and then goes on to discuss religion both as organismic and telic behaviour. Then comes a discussion of spiritism, ranging from animism and *Mana* to table tipping and the Ouija board. This is followed

by chapters on religious mediation, religious rapport, and religious dominance, and the book concludes with a sketch of the history and development of the psychology of religion and a criticism of the various means of investigating religious behaviour.

At the outset Professor Trout indicates quite clearly that his intention and that of his co-workers is to confine themselves strictly to religious behaviour. He rules out the investigation of religious experience which, though worthy of consideration, he regards as purely epiphenomenal. At the same time he dissociates himself from the mechanistic materialism which has characterized the behaviourist standpoint on the one hand, and from the mystical vitalism which, he says, is advocated by psychological animists. These over-simplifications he thinks are to be avoided in any really scientific discussion of the subject. It is by no means certain, however, that his insistence on behaviour as the one subject of investigation is not in itself the kind of over-simplification which he deprecates. While the collaborators in this book deserve all praise for their immense industry, for the wide range of their investigations, and for the care with which they have collected and tabulated their materials, the fact remains that their presentation of religion is unavoidably one-sided and that they are in constant danger of ignoring some of the most characteristic and crucial elements in the religious consciousness. As is not uncommon with workers in this field, they tend to lay far too much stress on abnormal types of religious behaviour and to ignore, or at least minimize, that which is normal and more healthy.

One cannot refrain, too, from raising a mild protest against the unnecessarily technical language in which much of this book is written. This is not always explained as it might be, and the reader is constantly pulled up by the necessity of turning into plain English terms which, while possibly familiar in American psychological laboratories, are certainly strange to this country. How many of us, for example, could say at once what is means by "a highly eidetic sophomore"? This, however, is only a surface blemish in a book which is full of suggestion and will remain a mine of information for all those who are interested in the study of religion.

W. B. Selbie.

Mind and Matter. By G. F. Stout, LL.D. Cambridge Press. 12s. 6d.

This is the first of two volumes based on the author's Gifford Lectures, and it prepares the way for the one which will deal with ultimate problems and which is to appear under the title *God and Nature*. The second will demand a prior reading of the first; a study of the first excites us to impatience for the appearance of the second.

It is divided into four books: I. The Animism of Common Sense; II. The Psycho-Physical Problem; III. Knowledge of Physical Existence—Historical and Critical; IV. Knowledge of Physical Existence—Positive View.

In explanation of the title of Bk. I it should be said that Prof. Stout is concerned with Common Sense "considered as a social product maintained and transmitted from generation to generation through the co-operation and conflict of many minds in thinking and willing", and that by Animism he means "the tendency to find Mind in Nature generally and not only in the form of individual minds connected with particular bodies such as those of men and animals". He examines the tendency to seek and find in nature a correlate of our own mental life from the standpoint of the animistic view of causal process, of teleological animism, and of

æsthetic animism, and he finds that internal criticism leaves the animistic position unshaken.

In Bk. II he turns to consider the scientific approach to the problem of the relation of body and mind, and shows that the scientific line of enquiry itself raises questions which are properly metaphysical, not scientific, and that it raises them in such a manner as to indicate roughly the kind of metaphysical assumptions which must be made in order to answer them. In the course of the discussion he argues that both parallelism and interactionism in their phenomenal form (*i.e.*, in the form which treats both mind and matter as ultimate) are indefensible, but that, starting from the view that it is the embodied self which is active and passive, there are strong reasons for accepting parallelism, if by parallelism we mean "concomitance grounded in communion". Further, he argues against materialism on three main grounds : (1) that the alleged production of mind by purely material factors is wholly incongruous with the scientific conception of the Order of Nature as a system of laws; (2) that, whereas everywhere else for science production involves the continuance of the producing factors in the product, in this alleged product there is no such continuance; and (3) that there are cogent reasons for regarding will and intelligence as contributing to determine the course of events, and that this is incompatible with metaphysical materialism.

Bks. III and IV deal with the subject-object relation, historically, critically, and constructively. It is impossible to summarize them in brief space, and fortunately there is no call to do this, for no one interested in the problems involved needs to be told that what Prof. Stout has to say about them is important. Reference, however, may be made to one or two leading contentions. He holds that what self-consciousness reveals is not mere mind, but mind and body together in the inseparable unity of the embodied self. This unity in self-consciousness is an ultimate datum, and it is failure to start from this which accounts for the chief dilemmas which appear in the discussion of the psycho-physical problem. He maintains, further, that not only sensa but also physical objects may be known immediately, though there is a fundamental difference in the way in which we know them, since the sensum does, and the physical object does not, enter into actual experience. Sensa are known by the direct scrutiny of the sensum itself; physical phenomena are known by the coherence of perceptual data with each other in a system. Here we may note the importance which he attributes to the doctrine of the sensory continuum. The sensory continua of individuals are parts of, and specially differentiated within, a world-continuum; they are partial extracts from this wider continuum, "differing from other parts of the whole to which they belong, not in their fundamental nature, but in being actually experienced by individual selves".

> Sense-impressions are changes in the sensory continuum of an individual, continued from and into changes in the wider whole. The apparent discontinuity and disparity between the sensa and physical existence which has led to the view that sensa are not material but "mental", is really due to a difference in the conditions of our knowledge. Physical objects are, and sensa are not, phenomena.

The volume as a whole is a vindication of the Animism of Common Sense as the author sets it out in Bk. I. It is not without hints of the position to be defended in its sequel, which sequel we hope will be made by the Cambridge Press as pleasant and comfortable to the eye as its forerunner.

E. R. Micklem.

Scepticism and Construction. Bradley's Sceptical Principle as the Basis of Constructive Philosophy. By C. A. Campbell. Allen & Unwin. 12s. 6d.

This is without doubt a noteworthy book. The author distinguishes between the sceptical element in Bradley's philosophy and the concessions he makes to Hegelianism.

Bradley bases himself on the principle that Reality cannot be self-contradictory. Now any ordinary proposition that has meaning is in the first place the union of a subject and a predicate which are different from one another. Let us say that the proposition is *A is B*. We try to justify it by tracing back both A and B to a common ground C. But the question then rises: What is the relation of A and C, and again of B and C? Thus there is an infinite regress in which we are looking for an ultimate ground X which explains A, B, and C and all things. Such a ground can only be a system which is a unity of all differences, so that all are mutually implicatory. Hegel assumes that such a system can be found, and his disciples, the English Hegelians, follow him. But the above argument shows that X never can be reached. Yet the idea of such a system remains without doubt the goal of thought. What, then, is the inference? The notion of a unity which completely harmonizes all differences is the essential rational form by which our thought seeks to apprehend Reality. But Reality perpetually eludes it—we have therefore to admit that Reality is *supra-rational*.

All that part of Bradley's philosophy in which he talks of Reality positively as a unity of experience, or in which he speaks of Degrees of Truth and Reality, is inconsistent with his own fundamental principle. We know nothing positive about Reality. Thought in aspiring to it inevitably commits suicide. No statement that we can make can ever be strictly true, or properly express the nature of Reality. We have no right, where Reality is supra-rational, to suppose that some statements stand nearer than others to the truth concerning it.

Mr. Campbell finds a strong confirmation of his doctrine of the supra-rational character of Reality in moral experience. He takes his stand on the simple affirmation of the plain man's consciousness, that we are free to choose between alternatives, and are never wholly determined either from without or from within.

Not many words are wasted on the "hard determinism" which supposes that all our actions can be mechanically explained. Mr. Campbell says that behaviourism, with its doctrine of the conditioned reflex, has got scarcely any way at all in explaining the nature of human conduct. The higher reaches of conduct are not touched at all.

On the "soft determinism" which regards all acts as explainable from a man's character, more time and energy are spent. Mr. Campbell argues that such a doctrine does not cover the case of moral effort, where we deliberately prefer the ideal course to the line of least resistance. Here there is genuine "will-energy" exercised which takes us beyond anything that flows naturally from our already formed character. There is discontinuity. It is found that experience resists rational explanation. This, however, is exactly what we should expect, if Reality is supra-rational.

The supra-rationality of Reality further forms a firm basis, and the only firm basis, for religion. The marks of true religion are peace and moral effort. But peace implies satisfaction with the world as it is, while moral effort implies the very opposite. Both are reconcilable in a Reality that is supra-rational and in such a Reality alone.

It is implied that the human perfection which moral effort aims at has an affinity with the nature of the supra-rational. This is, of course, in

the circumstances only a religious conviction, for which there is no rational ground. But apart from it religion must perish.

Medieval theology was accustomed to say that God could be approached by the way of causality, by the way of negation, and by the way of perfection. Mr. Campbell dismisses the first way as altogether unsatisfactory, accepts the second as giving the truth of the matter, and admits the third in a qualified sense. Or, perhaps, we should rather say that he admits the first way also with the same qualifications as the third. The religious consciousness regards the world as it is, as well as the world as it ought to be, as being dependent upon God, but in such a way that no *rationale* of the common dependence can be traced.

Mr. Campbell thus reaches a metaphysic almost identical with that of Schleiermacher, only that the latter does offer a *rationale* of the dependence on God alike of our knowledge of the world and our obedience to the moral law. Schleiermacher argues that both our world-knowledge and our moral obedience depend on an absolute conviction not further explicable; but he also sees the essence of this conviction to consist in that absolute feeling of dependence which is religion. Hence it is not difficult to see how we make a transition from the attitude of knowledge to that of action, as we perpetually do. It is the religious feeling common to both that carries us over from the one to the other.

This argument, which is to be found in Schleiermacher's *Dialectic,* fills up the gap in Mr. Campbell's doctrine. In my book, *The Metaphysical Justification of Religion* (1929), I have tried to show how an adequate metaphysic of religion can be developed from Schleiermacher's principles.

ROBERT S. FRANKS.

Un Clerc qui n'a pas trahi, Alfred Loisy d'après ses Mémoires. By SYLVAIN LEBLANC. PARIS: Hachette & Co. 10 fr.

Loisy has come to disclaim the name of "Modernist", but there was a time when he was not only "Modernist" but almost the incarnation of Modernism in France. This Movement, ruthlessly suppressed by the Papacy, has perhaps not received from Free Churchmen the attention it deserves. Loisy himself has stood for "the higher criticism" of the Scriptures in rather an extreme form, but this is not the chief part of his offence against the Papacy. He with his fellow-Modernists has challenged the whole conception of dogma and orthodoxy as held by the Roman Church. Here are men who realize that in the modern world the kind of orthodoxy required by Rome is impossible, but have no quarrel with the life and discipline, the piety and religion, of their Church, who indeed are ardent Catholics and loyal Christians. Their problem has not been a simple question of loyalty to conscience, but the terrible tension between the loyalty of the intellect and the loyalty of the heart. Some of them like Mgr. Mignot have remained painfully in their Mother Church; others like Loisy have been turned out, and Loisy himself in exile from the Church has travelled far from the position which as a Modernist he once maintained. French Catholic Modernism is one of the most significant movements of recent years, not least for Free Churchmen, who in general claim to be orthodox but are certainly not orthodox in any defined and accepted sense and have no clear idea what is the place of "orthodoxy" or of dogma in religion.

Loisy has written his Memoirs in three large volumes, for almost alone among literary gifts he lacks the art of verbal compression; in this long work is recorded the anguish of a sensitive soul, the intellectual pilgrimage of a *savant*, and the shameful story of the Papal treatment of the

Modernists. For those who would like to read the three volumes but suspect that they never will, this little book by Sylvain Leblanc may be commended; it is a passionate defence of Loisy's intellectual integrity which for most English scholars has never been in question, but it affords an interesting commentary upon, or introduction to, the writings of Loisy himself.

NATHANIEL MICKLEM.

SHORTER NOTICES AND DESCRIPTIVE LIST

*(Books marked * are recommended for ministerial reading).*

One of the Editors of the " Clarendon Bible ", Canon G. H. Box, has made himself responsible for Vol. V. of the *O.T., Judaism in the Greek Period, 333-63 B.C.* (Oxford Press, 4s. 6d.). Dr. Box's name is sufficient in itself to ensure the reader that the new volume will be marked by sound scholarship. Into the narrative typical passages from *O.T.* books are introduced, commentary thus being given on parts of *Job, Ps., Prov., Eccles, Song of Songs, Isa.* (23^{1-18}), *Joel, Jonah, Hab., Zech.* (9-14), *Wisdom, Ecclus., and I. Macc.*

It is extremely difficult for a non-American to estimate the value of an American translation of the Bible. The Authorised Version is so familiar and beloved that there are yet places where the Revised and later Versions are scouted, and we fear many English people will have small patience with a modern American translation. That will be a pity, for very often such translations are full of help and suggestion. We have now before us an American translation of the Bible (Cambridge and Chicago University Presses, 20s.), the *New Testament* being translated by Dr. E. J. Goodspeed, and the *Old Testament* by a group of scholars under the Editorship of Prof. J. M. Powys Smith.

A new volume in the National Adult School Union's very useful " Books of the *O.T.* in Colloquial Speech " (1s.) is Dr. C. J. Cadoux's Translation of *Deuteronomy.*

The enterprise of the S.C.M. is shown once more, this time in the publication of *The Teachers' Commentary* (8s. 6d.), a volume of some 400 pages, supplied with illustrations, maps and chronology. The General Editor is the Rev. Hugh Martin, with Dr. Theodore H. Robinson as Editor for the *O.T.* and Canon L. W. Grensted for the *N.T.* Many of those responsible for the Commentary are engaged in teaching work, and the Editors have had in mind the Commentary's usefulness in association with the agreed syllabuses of religious teaching which are now becoming common. Some well-known biblical scholars are among the contributors, including Dr. C. H. Dodd, Dr. J. E. M'Fadyen, Canon Raven, Dr. H. Wheeler Robinson, and Mr. H. G. Wood. The real value of the Commentary can only be tested by use, and it will be interesting to have the verdicts upon it of those engaged in teaching in day and Sunday Schools. Whatever that verdict may be, the intention of the Editors is entirely admirable.

The only reason why Dr. E. F. Scott's *The Kingdom of God in the New Testament* (Macmillan, 8s. 6d.) does not bear an asterisk is its price, which is too high for the pocket of most ministers. The book is only short, but it is made valuable by the simplicity and clarity with which Dr. Scott deals with its very important subject. He first discusses the

historical background of the conception of the Kingdom, showing how it had gathered into itself all the ideas that lay deepest in Jewish religion. This Jesus filled with new wealth of meaning, and it has been a great mistake to try to sum up the many-sided conception in a single formula as if He had in His mind a clear-cut idea—apocalyptic or ethical. The teaching of Jesus on the Kingdom is then examined and placed in relation with the rest of the *New Testament.* A book full of suggestion for preachers.

Mr. John S. Hoyland's **The Cross Moves East* (Allen & Unwin, 5s.), is " A Study in the Significance of Gandhi's *Satyagraha* ". After interpreting the meaning of the Cross in the *New Testament* and in Christian History, Mr. Hoyland turns to India and, after speaking of *Bhakti,* tells the story of Mr. Gandhi's use of *Satyagraha*, first in Africa and then in India. He describes the occasions on which the policy has been employed in recent years, and points out that Mr. Gandhi has learnt that it makes great demands on those who believe in *Satyagraha*—he has found that "corporate moral resistance" demands preparation parallel to preparation for war, the use of force. Mr. Hoyland sees the future of mankind in a conflict between the way of the Cross and the way of force, with no doubt where the ultimate victory lies. These words illustrate his point of view :

> Mr. Gandhi was convinced, throughout the struggle, that if only the principle of Non-Violence could be maintained, success was absolutely certain. "Nothing can stand before the march of a peaceful, orderly, and God-fearing people". He even declared on certain occasions, in a somewhat apocalyptic manner, that if only a very few *Satyagrahis* genuinely believed in and practised *Satyagraha* with their whole hearts, victory for their cause was inevitable. In other words, he was possessed by an unconquerable faith in the power of self-chosen, non-retaliating suffering to right wrong and to establish truth. He believed with his whole soul in the principle of the Cross.

Canon O. C. Quick always demands that his readers should have their minds at full stretch, and never goes out of his way to help a lame dog over a stile. In spite of this, possibly because of it, the four lectures, *The Ground of Faith and the Chaos of Thought* (Nisbet, 5s.), should be pondered by all who desire an intelligent view of God, man, and the universe. The first lecture discusses " The Modern Situation : Causes and Reasons for Disbelief ". In the second, " Two types of Argument for Belief ", the antithesis between rationalism and empiricism in religious thought is emphasized. Turning to " Ideas of God in Modern Science and Religion", Canon Quick gives specially good critiques of Otto and Barth, and the final lecture treats of " God in Christ ".

The Rev. W. G. Hanson's *The Message of Karl Barth* (R.T.S., 1s.), is a popular account of Barth's teaching based upon the English expositions which have seen published. Questionnaires are added.

Finding God (S.C.M., 4s. and 2s. 6d.) is, we think, Dr. A. Herbert Gray's best book. Using the help of friends who replied to his inquiries, Dr. Gray asks, " Are All Men Capable of Religious Experience? ", and then examines the approach through Reason, Beauty, Defeat, the Challenge of the World, Christ, Love, Suffering, Fellowship, summing-up by discussing " The Secret of Lifelong Growth ", and the reply of a critic. Dr. Gray's open-mindedness and sturdy commonsense are allied to familiarity with the outlook of young and old within and without the Church. He is always " on the spot ", and his little book is an excellent piece of modern apologetic.

Mr. Kenneth Ingram is responsible for *Youth Looks at Religion* (Allan, 5s.), seven essays by Christopher Casson (Anglo-Catholic), Pamela Frankau (agnóstic), E. L. B. Hawkin (who gives a ludicrous picture of young Nonconformists), Susan Lowndes (Roman Catholic), Giles Playfair (a new Church needed), W. A. Fearnley-Whittingstall (Religion has been and is the dominating influence), Peter Winkworth (Sacramentarian). No young Free Churchman appears. There is a wise reply by the Archbishop of York, sympathetic, but noting " the lack of scientific thoroughness " in the essays, and concluding,

> No Christian will be made anxious for the Gospel by his reading of these essays, but we may all with advantage be made anxious about our customary presentation of it.

Professor A. H. McNeile's *Self* (Heffer, 2s.) is an excellent little book for times when the cry for self-expression is leading so many people astray.

Inner Light (Allen & Unwin, 5s. and 3s. 6d.) is a devotional anthology compiled by a group of Adult School workers. It includes many quotations from the Scriptures, as well as from modern and ancient writers, and should have a wide welcome. Probably the excessively thin paper has been used to keep the volume within pocket compass; it seems to us mistaken for a book the pages of which should be constantly turned.

The Church and English Life (Longmans, 4s. 6d. and 2s. 6d.) contains sermons preached by the Bishop of Norwich on various occasions during the last twenty years. They are classified under " The Church and the Nation "; " Youth and Education "; " Doctrine in the English Church "; " Worship ".

The Rev. B. F. Simpson's *The Prayer of Sonship* (Longmans, 2s. 6d.) is the book recommended by the Bishop of London for Lenten reading. This series has contained some admirable little volumes, and Mr. Simpson's is worthy to rank with the best of them.

Dr. Rufus Jones never fails to be suggestive, and his *Pathways to the Reality of God* (Macmillan, 8s. 6d.) is as helpful as previous books have been. He discusses the approach to God by way of faith, mystical experience, the universe, evolution, history, Christ, revelation, " the nature of experience ", immanence, philosophy, and prayer. Dr. Jones is always pertinent, and there is an attractiveness about his presentation of truth that is not too common. That he does not lack humour is shown by his quotation of the reply of the President of a Presbyterian Conference at Philadelphia to a brother who had insisted that every single statement in the Bible must be taken literally :

> "There is a passage in the Book of Revelation which declares that a woman sat on seven hills ; now if, as the brother insists, that is to be taken literally, all I have to say is that she must have had an amazing sitting capacity!"

Dr. Cyril Alington's little book, **Christian Outlines* (Nicholson & Watson, 2s. 6d.) is " An Introduction to Religion " which is just the kind of thing to hand to " seekers ", young and old. Dr. Alington writes simply and persuasively, and with an understanding of the modern young person's approach to religion. There will be hesitations at times, as, for example, when the writer suggests that the Church can never be united except on the basis of episcopacy, or accepts without qualification the Dominical institution of the Lord's Supper, but on the whole the Outline is admirably done and should be widely used.

In *Which Way Religion?* (Macmillan, 8s. 6d.) Prof. H. P. Ward, of Union Seminary, New York, is greatly concerned, not merely with the sickness of an acquisitive society in the wealthiest country in the world, but even more with the failure of American Protestantism to make a stand against nationalism and a self-seeking economic organization. He finds that the churches are linked with a state of society which is alien to the mind of Christ, and that this association prevents them from bearing that ethical witness which loyalty to Christ demands, and instead makes them " the sanction and ally of a new economic imperialism ". Speaking of the revival of Gothic architecture in the churches, he says :

> The plain fact remains that our Gothic revival expresses only the aspiration of those who have the money to pay for it, and that is a limited circle even within the household of faith. These new, expensive, and sometimes beautiful churches are placed mostly in the suburbs. They are physically and socially inaccessible to most of the wage earners . . . Our modern replicas of the Gothic are adding hundreds of millions to the vested interest of organized religion in a property system which is increasingly demonstrating itself to be antisocial . . . According to the laws of history, which this generation may too late discover to have that dread certainty which their forefathers ascribed to the laws of God, these structures are insecure to the extent to which injustice has entered their foundations.

The way out is not to be found in quietism :

> The quietist wins no victory in the modern world. India needs and will have the machine, so Gandhi has yet to find out what to do with it. The Quakers, having found that godliness with contentment is great gain, have now to learn, with the rest of us, what to do with property. The mystic approach to God leads us away from reality unless it takes us into the moral struggle. The insight of emotional experience must justify and verify itself in action, then it leads to further insight.

American Protestantism must decide " whether improving their forms of worship or the life of man is their main business ". A lively book concludes with the question, " Is it too late? " Dr. Ward is not optimistic. He contrasts the apathy of many Christians with the fervour of Communists, and sees a future for American Protestantism only if

> it can go through to the bitter end with its spirit of freedom and criticism, if it can also develop the ethical passion and power of the religion of Jesus in support of a social program based on an understanding of the processes of history and the nature of man and society.

After the Edinburgh Missionary Conference in 1910 Dr. John R. Mott wrote *The Decisive Hour of Christian Missions*. Now, subsequent to the Jerusalem Conference of 1928, he has sounded an awakening blast in **The Present-Day Summons to the World Mission of Christianity* (S.C.M., 7s. 6d.). After looking at "World Trends", Dr. Mott shows, in searching chapters, how the call from all over the world comes to the Church—in rural life, industry, race, in the summons " to share ", " to serve ", " to co-operate ", in the living message, the home base, and the need for leadership. Dr. Mott's travels and wide knowledge enable him to illustrate effectively from every part of the Mission Field, and his bibliographies show the extent of his reading. What can the Church reply when such a well-informed observer writes :

> I have not visited a hospital, or a Christian college or a field open to evangelism which I have considered adequately manned ?

Difficulties—Being a correspondence about the Catholic Religion between Ronald Knox and Arnold Lunn (Eyre & Spottiswoode, 7s. 6d.) is more than a *jeu d'esprit,* although the participants have, for better or worse, still something of the undergraduate about them; there is an underlying seriousness to the book which makes it worth reading for more than passing pleasure. Mr. Lunn leads off, Father Knox replies, there is some flourishing and playing to the gallery, more pretty sword play, and occasionally sharp thrusts. At times the correspondents strike the reader as being less than fair: is Mr. Lunn just to Swiss Protestants, for example? is Father Knox fair to his own intelligence when, with a cold-blooded business like St. Bartholomew's crying aloud for all time, he says history shows

> that whereas massacres organized by Catholics have ordinarily been inspired by common human motives, there have been times at which Protestants have massacred their enemies by deliberate calculation, as the result of a morbid preoccupation with Old Testament history?

As an example of the lighter side one may quote Mr. Lunn:

> It is not the swallowing of Jonah, but his subsequent career, which strains our credulity. There may be whales in the Mediterranean, and normal whales may or may not be able to swallow minor prophets, but no normal prophet could spend three days in the belly of a whale and survive. Moreover, the whale's thoughtfulness in depositing Jonah at the port for which he originally set sail is hardly consistent with the habits of whales that I have known.

Father Knox's pregnant phrase may serve to illustrate the more serious side of the debate:

> The trouble with you, as with all the moderns, is that you prefer vagueness to mystery.

All the usual questions—Infallibility, Indulgences, Inquisition, Authority, *etc.*—come up in turn. We are obliged to record our opinion that if no better case can be presented for the Roman Catholic Church than that presented by such a clever person as Father Knox, its claims will more and more speedily be undermined as education spreads.

The Unitarian Churches seem to be very alive just now, especially on the literary side of their work. Four new pamphlets in the series called "Religion: Its Modern Needs and Problems" (Lindsey Press, 1s. each) deserve commendation. They are Dr. McLachlan's *The Bible To-day*; the Rev. A. H. Lewis's **The Friendly Church,* which ministers and deacons would do well to read; Mr. H. Crabtree's *Some Religious Cults and Movements of To-day*; and the Rev. R. F. Rattray's *Fundamentals of Modern Religion.*

The Education Department of the Unitarian Churches is also active, as the publication of new Teachers' Handbooks shows. We have received the first quarterly parts (1s. each) of the Handbooks published for Intermediate and Junior Departments, and we should think they will prove very serviceable.

That lovable and indefatigable veteran, Dr. Rendel Harris, now an octogenarian, has begun another series of Essays—this time called "Evergreen" (Heffer). In No. 1, *Bast* (3s.), Dr. Harris finds traces of Egypt in the Azores and in the Sandwich Islands, with an excursus on the potato by the way. No. 2, *Josephus and His Testimony* (2s.), concludes that the passage in the *Antiquities* referring to Jesus is genuine, but has been modified by Christian hands. In No. 3, *The Magi* (2s.), which we confess we found ingenious rather than convincing, Dr. Harris finds definite connexion between Egypt and Persia, both in commerce and colonization.

It has been rather difficult to follow the appearance of the various parts of " The Christian Religion : Its Origin and Progress ", edited by Prof. Bethune-Baker. The first part of Volume II (*The Expansion of the Christian Church*) is the Rev. R. Gardner-Smith's *The Church and the Roman Empire* (Cambridge Press, 2s. 6d.). It brings the history down as far as the fall of the Western Empire in 476.

The Rev. C. E. Douglas's *Constitutional Episcopacy* (Faith Press, 3s.) is a little volume which all interested in re-union should read, though they will find that Daniel Neal, the historian of the Puritans, has been re-christened James. Mr. Douglas, believing that the episcopacy acceptable to a United Church will not be the medieval form now current in the Church of England, but a constitutional episcopacy, surveys the attempts of Presbyterians and Episcopalians to come to an understanding in the Channel Islands in Elizabeth's reign, in Ussher's " Reduction," and later.

Mr. Norman H. Baynes's very readable and cogent lecture, *Constantine the Great and the Christian Church* (Milford, 6s.) has been swollen by 70 pages of notes into a book. In it, with abundant reference to authorities, Mr. Baynes proves—conclusively, we think—that Constantine not only definitely allied himself with Christianity and with the Christian Creed, but conceived himself as entrusted by God with a personal mission, which included the establishment of unity in the Catholic Church.

We hope that no theological student to whom money is scarce will spend 14s. on *A Bibliographical Guide to the History of Christianity* (Chicago & Cambridge University Presses) thinking it will solve all his problems. Dr. S. J. Case has had the assistance of several other American scholars, and in parts the bibliography is quite useful. Even including the index, however, the volume contains only 265 pages, and it is therefore obvious that the selection must be comparatively small. One would not mind that, however, had it been made with the care that is claimed, but in some parts books seem to have been drawn out like so many tickets for the Irish sweepstake. There is no mention of Dale's *History of Congregationalism*—neither Dale nor Fairbairn appears—or of John Brown's *The Pilgrim Fathers* or *John Bunyan* (indeed these American editors apparently do not know of a book called *The Pilgrim's Progress*). Without being qualified to judge, we should say that Dr. Spinka's chapter on Eastern Christianity seems more satisfactory. Where we have some right to test, the volume seems of little use.

Dr. Margaret Smith's *Studies in Early Mysticism in the Near and Middle East* (S.P.C.K., 12s. 6d.) successfully accomplishes the difficult task of being readable from the beginning to the end. After discussing the meaning of Mysticism, Miss Smith traces its rise in early Christianity, outlines its place in orthodox Islām, and then gives a detailed account of Sūfism, and the teaching and practice of the early Sūfī mystics. We think she proves her contention that Islām, taking its rise in a Christian environment, was largely affected by Christian beliefs and habits, and that its mystics followed the monks and solitaries in their mode of life and witness. The Sūfīs did likewise, striving after a Way of life which should lead to union with God. In Miss Smith's words :

> The final stages of the Sufi Way were Love and Gnosis, leading to the Vision of God, and the ultimate Goal of the quest, Union with the Divine, towards which the mystic had been ever ascending on the upward Path.

Miss Smith's summaries of the lives and teachings of both Christian and Sūfī mystics are not the least interesting and valuable parts of an important book.

It is 1,500 years this year since St. Patrick set foot in Ireland as a missionary. The commemoration has naturally resulted in many books in which the much disputed life and work of the saint is described. There has been controversy about almost every detail of Patrick's life, and it is not yet stilled. Before us we have Dr. Helena Concannon's *St. Patrick, His Life and Mission* (Longmans, 6s.), and Miss Winifred Letts's *St. Patrick the Travelling Man* (Nicholson & Watson, 12s. 6d.—well produced, but too high a price for its size). Both are "popular" books, the latter apparently written for young people, but Mrs. Concannon prefixes her narrative with a handy introduction dealing with sources, and adds appendixes concerned with chronology and some of the more disputed passages in Patrick's career.

With these books should be included Archdeacon W. S. Kerr's *The Independence of the Celtic Church in Ireland* (S.P.C.K., 3s. 6d. and 2s. 6d.) in which he reaches this conclusion :

> All the evidence that I know for maintaining that St. Patrick and his Church admitted the supremacy of Rome has now been examined. There is not a scrap of valid proof in it all. It is a reeking mass of forgery and fable.

Our first introduction to John of Salisbury was by way of a course of lectures on political philosophy by Neville Figgis many years ago. Of the subject matter of the lectures little remains in our memory with the exception of a story of a farmer who, ruminating as he leaned over the door of a sty, remarked in the hearing of his rector, " If there were more o' them black pigs and less o' them black parsons, things 'ud be better ". A little more about John we learned when later we ventured once or twice into Dr. R. L. Poole's lectures on diplomatic at Oxford, for Poole knew more of him than anybody else and, like King Charles's head, he was always cropping up. John of Salisbury occupies an important place in English learning, in ecclesiastical history, and in the development of political theory. This is all well brought out in Dr. C. C. J. Webb's workmanlike study, *John of Salisbury* (Methuen, 6s.) in the " Great Medieval Churchmen " series.

Any person who knows the district round about Blackburn will appreciate the work that has gone to the making of the Rev. J. E. W. Wallis's *History of the Church in Blackburnshire* (S.P.C.K., 7s. 6d.), which is published under the auspices of the Church Historical Society. The story largely centres round Whalley, its Parish Church and its Abbey, and Mr. Wallis has much to give us from the records he has studied. We wish the Preface had made plain the limitations of the work : naturally we turned first to see what was said of famous Nonconformists like Jollie of Altham, but found that he did not appear in either text or index. It was not until we reached p. 174, almost the end of the book, that we found that Nonconformity and Roman Catholicism were deliberately omitted " after the breach with the organization of the English Church was complete on either side".

In *The Geneva Service Book of 1555* (Chester : Aikman, 1s.) the Rev. J. Hay Colligan gives William Whittingham the editorship of the Genevan-English Order, though, without giving any evidence, he ascribes *The Troubles at Frankfort* to Edmund Sutton.

It has long been obvious from articles in periodicals that Dr. Hastings Eells, of Ohio Wesleyan University, was making himself the leading authority in the world on Martin Bucer. His *Martin Bucer* (Yale and Oxford Presses, 26s. 6d.) will, we believe, long rank as the standard

biography. With an adequate bibliography and an abundance of notes, Dr. Eells traces the Reformer's footsteps from one land and one controversy to another. The last sad busy two years in England are described, and his influence on the Second Prayer Book of Edward VI estimated. Dr. Eells finds in Bucer " a master theologian, a skilful diplomat, and an accomplished orator ", and above all, " a good friend ". He was, however, one of those men who had far too much to do, and does not seem to have had time to look after his own family.

To Dom David Knowles we are indebted for first printing *A Relation of the holy and happy Life and Death of the Lady Lucy Knatchbull, Abbess, and of her Founding the English Monastery of Benedictines at Ghent, together with some notice which is given of her Religious there, concerning both their persons, and particular Devotions, and Perfections; as also of divers Blessings, wherewith they have been enriched from Heaven,* by Sir Tobie Matthew, S.J. Dame Lucy was born in 1584 and entered as postulant at Brussels in 1604. After varied experiences, she became Abbess at Ghent, and died in 1629. Tobie Matthew (1577-1655), son of an Archbishop of York, became a Roman Catholic in 1605, was knighted by Charles I in 1623, and wrote this Life in 1642. The book's title is now shortened to *The Life of Lady Lucy Knatchbull* (Sheed & Ward, 6s.).

In *The Ecclesiastical History of Essex during the Long Parliament and Commonwealth* (Colchester, Benham, 15s.) Dr. Harold Smith has done a piece of work for which students of the period will be very grateful, though it might have been made easier to use by better arrangement. Dr. Smith has gathered together from manuscript sources all kinds of data, which, added to printed works like those of W. A. Shaw and T. W. Davids, provide very full information for the county of Essex. Puritanism was very strong in Essex, and much of this volume is concerned with the Classical Movement, the work of the Triers, and the effect of the Restoration and Ejectment on the clergy. No student of the history of the English Church or of Puritanism will be able to neglect this book. Altogether, with T. W. Davids's *Evangelical Nonconformity in Essex*—the work of a Congregational minister which has stood the test of time—and Dr. Smith's book, the county of Essex has been extremely fortunate.

The Rev. A. J. Klaiber has rendered useful service by the research incorporated in *The Story of the Suffolk Baptists* (Kingsgate Press, 5s.). Students should not be misled by the illustrations, the Foreword, and the chapter headings; the book is not " popular ", but the fruit of much labour and research into the story of the Baptist churches in the county from the 17th century to the present.

Dr. Emelia Fogelklou's *James Nayler, the Rebel Saint* (Benn, 15s.), translated from the Swedish, is a vivid account of one of the most attractive of the early Quakers. We opened the book with fear, lest it should be entirely psychological in its approach, and we were checked by one or two slips in dealing with Nayler's early days in the West Riding (was Woodkirk ever called Woodchurch?) and occasional clumsiness in translation ("led him thro' a period of intense fight"). But soon both author and translator get into their swing, and the result is a dramatic narrative which wins sympathy for the young Quaker. Nayler, who was only 42 when he died in 1660, bore many sufferings with courage and humility, and probably found his breach with George Fox harder to bear than the brutal punishments (whipping at the cart's tail, and boring of the tongue) inflicted by Parliament. Of the events which led to the charge of blasphemy for which Nayler was so cruelly treated, Dr. Fogelklou writes with insight and understanding: it is clear that he suffered from the exuberance and folly of

others. The book is a decided contribution to the history of the Quaker movement.

Miss Helen Waddell aptly introduces and Mr. F. G. Stokes ably edits *Cole's Blecheley Diary* (Constable, 16s.). It covers the years 1765-1767, immediately preceding William Cole's removal from his comfortable home at Blecheley to the tumble-down house at Waterbeach. We cannot but compare the Diary with that of James Woodforde; perhaps the difference between the two clergymen can be illustrated by saying that if Woodforde's main concern is represented by " plumb puddings ", Cole's is represented by " plumb trees ". Cole, however, is an antiquary and obviously more of a scholar than Woodforde: we wish he had told us the titles of the books he bought, and of those he sold for sixty guineas on his removal. He is a bachelor who " would rather be well with another Man's Wife than have one of his own ". His remarks are sometimes shrewd and pointed:

> But we see thro' Spectacles of a different Construction when made for Ourselves and other People.
>
> But Hogs are the proper Combatants with Hogs.

He is a High Churchman, and his sympathies are with Roman Catholicism:

> Why don't the Bps enquire after the Growth of Dissenters of multifarious Denominations? After Atheists, Deists, and Libertines, surely these are more dangerous to our Constitution and Christianity in General than the Papists, whose Tenets are Submission to Government and Order.

He is very critical of William Bull, of the Independent Academy at Newport Pagneil, while when he went to Waterbeach he was annoyed to find that the parish swarmed with Methodists, and that he had to be under obligation to " a methodistical or presbyterian Baker " or to a preacher who was a Collar Maker.

> I leave you to guess how agreeable these Things must be to my orthodox Stomach! especially when I can't cross the Yard to go into my poor Business of a Garden, but this mechanical Teacher, with the usual puritanical Assurance and Forwardness, must needs greet me every Time he sees me with Good Morrow! or How d'ye, Neighbour?

Parts II and III of the very valuable *Descriptive Catalogue of the Manuscripts in the Library of Lambeth Palace,* by the Provost of Eton and Canon Jenkins (Cambridge Press, 12s. 6d. each), are now published. Part II deals with Nos. 98-202, Part III with Nos. 203-357. Scholars all over the world will be very grateful for this catalogue, which is a model of sound scholarship.

Social and Political Ideas of the Age of Reaction and Reconstruction is the seventh volume of the King's College series (Harrap, 8s. 6d.), edited by Prof. Hearnshaw. These lectures cover the period from 1815-1865, and the authors are as follow: Dr. Norman Sykes (The Age of Reaction and Reconstruction), Miss Constantia Maxwell (Chateaubriand and the French Romantics), Dr. A. D. Lindsay (Hegel, the German Idealist), Mr. Keith Feiling (Coleridge and the English Conservatives), Dr. Frances M. Page (Robert Owen and the Early Socialists), Mr. R. S. Dower (John Stuart Mill and the Philosophical Radicals), Miss Theodora Bosanquet (Auguste Comte and the Positive Philosophers), The Editor, and Mr. C. H. Driver (Thomas Hodgskin and the Individualists).

The pleasure with which we read Mr. E. L. Woodward's previous books, *The Twelve Winded Sky* and *Three Studies in European Conservatism,* led us to open *War and Peace in Europe, 1815-1870* (Constable, 14s.) with great expectation. We were not disappointed. Especially did we appreciate the middle essay of the three which make up the book. Dealing with

" Historical Material and Historical Certainty ", the essay discusses the sources of modern history, the classification of historical material, and historians of the 19th century. A striking list of English historians is given to show how the writing of English history was in the hands of " non-professionals ". The first essay bears the title of the book, and the third " French History and French Memoirs ".

The Rev. C. D. Davis's *History of Manchester College* (Allen & Unwin, 10s.) recounts a very chequered story. Claiming to be in the line of descent from the Academies at Rathmel and Warrington, the College was opened in Manchester in 1786. It remained there until 1803, John Dalton being the most famous of its teachers. From 1803 to 1840 Charles Wellbeloved directed its affairs at York, whence it moved back to Manchester until 1853, in which year it was transferred to London. Thirty-six years later, Martineau led the opposition to its removal to Oxford in vain, and after four years in the house vacated by Mansfield students, the College took possession of its new buildings in Mansfield Road in 1893. Mr. Davis furnishes all the facts, and we see how the work developed under the leadership in turn of J. J. Tayler, Martineau, James Drummond, Estlin Carpenter, and L. P. Jacks.

The Rev. H. W. Stephenson's *Unitarian Hymn-Writers* (Lindsey Press, 3s. 6d.), consists of popular sketches of twenty hymn-writers during the nineteenth and twentieth centuries. The names, and the hymns that they suggest, will in themselves go to show that the contribution of Unitarianism to hymnology has been not inconsiderable : John Johns, John Bowring, Sarah Flower Adams, F. H. Hedge, Oliver Wendell Holmes, Theodore Parker, E. H. Sears, William Gaskell, Thomas Hincks, James Martineau, Samuel Longfellow, Samuel Johnson, Stopford Brooke, J. P. Hopps, J. W. Chadwick, H. W. Hawkes, A. N. Blatchford, F. L. Hosmer, W. C. Gannett, W. G. Tarrant.

Mr. Arnold Whitridge, Thomas Arnold's great-grandson, has had access to unpublished papers in writing *Dr. Arnold of Rugby* (Constable, 5s.). The volume, of course, does not supersede Stanley's biography, but it makes Arnold live again, and stresses some aspects of his life which were —perhaps deliberately—avoided by Stanley. Sir Michael Sadler writes an Introduction which deals specially with Arnold's services to education, and suggests—we think with reason—that Mr. Whitridge perhaps exaggerates the low condition of English public schools at the beginning of the 19th century. We cannot refrain from quoting Mr. Whitridge's opening words, almost a model beginning for a biography :

> Dr. Arnold has fared better at the hands of posterity than most schoolmasters. He has inspired a great biography, a great elegy, and the best novel of school life that has ever been written ; more recently he has provided a brilliant essayist with an excellent opportunity of displaying his talent for caricature, which is in itself a proof of Arnold's hold upon our generation. It is no easy task to take the measure of a man who could win the devotion of a delicate scholar like Dean Stanley, of a poet and a man of the world like Matthew Arnold, of a vigorous country gentleman like Thomas Hughes, and who although only a schoolmaster was eminent enough to excite the irony of Mr. Lytton Strachey.

Ludovic Zamenhof (1837-1917), born of Jewish parents on the frontier of Poland and Lithuania, in his youth dreamed a dream. It was of the day when men of different races and nationalities should no longer be separated by differences in language, but should have a means of communication common to all. In *The Life of Zamenhof* (Allen & Unwin, 4s. 6d.) a devout disciple, Mr. Edmond Privat, tells the story of Zamenhof's life,

the book being translated (and it reads like a translation) from the original Esperanto. We get to like the little doctor as we read, and to sympathize with him in the divisions that befell the Esperantist movement, and especially in the shattering of his dream by the War. It must never be forgotten that there were three stages in that dream, the least important perhaps being the first: there was *Esperanto,* an international language; *Esperantism,* an undefined feeling and hope for international brotherhood; and *Homaranismo,* "a special and quite definite politico-religious programme".

The passage of years has not made Pestalozzi a back number. Quite apart from his services to the cause of education, his childlike simplicity of character and his insistence on the importance of the family will always win for him readers. In *Pestalozzi* (McGraw-Hill, 12s.) selections from Pestalozzi's writings have been edited by Professor L. F. Anderson.

Another pioneer of education, Bishop N. F. S. Grundtvig (1783-1872) is the subject of Dr. Noëlle Davies's *Education for Life* (Williams & Norgate, 7s. 6d.). Preacher, politician, poet, patriot, Grundtvig's greatest work was in the establishment of the Folk High-schools which have come to mean so much to Denmark. Miss Davies describes Grundtvig's work in interesting fashion, showing how it had its basis in his doctrine of the "Living Word". The final chapters trace the development of the Adult School Movement in Denmark down to the present time, and show its effect on Danish education and Danish life.

Mrs. I. C. Willis's *Florence Nightingale* (Allen & Unwin, 7s. 6d.) is a lively and concise biography. Though it contains little that is new, except some rather pert irrelevancies which we could have spared, it will serve to acquaint a new generation of readers with the character of the masterful lady whose courage, persistence, and sacrifice effected many reforms in nursing and Army life.

Professor C. H. Herford's posthumous *Philip Henry Wicksteed: His Life and Work* (Dent, 12s. 6d.) deserves many readers. It is the biography of a remarkable man and an exposition of his contributions to learning in many fields. But it is more than this, for it provides the background from which emerged those movements which were in time to become the British Labour Party, and at the same time presents a striking picture of Unitarianism in England in the second half of the 19th century.

Wicksteed was of Unitarian stock, and became a Unitarian pastor. Soon the double attractions of lecturing and of co-operation with democratic movements outside organized religion, allured him from the pulpit. He became one of the most popular of University Extension Lecturers, at first lecturing almost entirely on Dante, but subsequently adding political economy and other subjects. Few men have been at home in so many fields. He did more to make Dante known in England than anybody before him; he knew Aquinas as did no other non-Catholic in this country; and leading economists (as Professor Robbins brings out in the chapter he contributes) acknowledged him as an equal. Aristotle, Aquinas, and Dante were his masters, and to them must be joined Wordsworth and Ibsen, while in economics he built on Stanley Jevons.

Philip Wicksteed enjoyed life, partly because he had many friends, partly because he had work that he loved, and partly because he worked hard. "His stringent maxim that you had no right to quote a book which you had not read from cover to cover"—a hard saying to a reviewer—is characteristic of the man, who becomes extremely attractive to the reader of Dr. Herford's pages. One thing many of them will find lacking—any deep appreciation of the religion of the New Testament. Paul never

appealed to Wicksteed, and his interests in Biblical learning seem to have been largely confined to the Old Testament.

Dr. Cushing's Life of Sir William Osler was a worthy biography of the greatest of modern physicians. Its size and price, however, placed it outside the reach of many readers, and these will welcome Mrs. E. G. Reid's *The Great Physician* (Oxford Press, 12s. 6d.), a shorter volume, which, though disfigured by many slips, does succeed in conveying to the reader the wonderfully attractive personality of its subject. Child of a Manse that gave to Canada some of its greatest sons, William Osler combined in himself great gifts of heart and head. For the study of medicine he did much, but he was far from being a "medical" only; he had a great love of books, of letters, and of men, so much so that it is probably true to say that he was a more cultured man than any of his contemporaries. Until the end of his life, when his only son was killed in the War, he was a child of fortune, but his great popularity and the love which men all over the world had for him was gained not by good fortune, but by hard labour and self-sacrifice. Osler would have made a great minister of the Gospel—nay, he was a great minister of the Gospel. We commend this book, especially to those who did not read Dr. Cushing's biography.

Mr. G. Lowes Dickinson's delightful memoir *J. McT. E. McTaggart* (Cambridge Press, 6s.) gives rise to many questions. Historians will ask whether the dates on p. 46 have not gone astray, for even philosophers can scarcely sail from New Zealand on 12th October and reach England on 28th September. Students of character will ponder whether it was the influence of Cambridge alone which turned the Radical schoolboy into a Tory and a Jingo. Metaphysicians will be grateful to Mr. S. V. Keeling for his chapter expounding McTaggart's theories. Theologians will ask why a scholar

> convinced of the reality of three things—truth, love, and immortality

should be equally convinced that a personal God could not exist. McTaggart's friendships helped to produce his belief in immortality, which he seems to have conceived as a continual series of re-incarnations, but he held, in Mr. Keeling's words, that

> no substance can have a divine nature, *i.e.*, there cannot exist a God—a personal being who is supreme and good, whether or not omnipotent and perfect.

In these days when a fierce light beats on the life and character of the Jesus of the Gospels, McTaggart's view of Christ pulls the Christian reader up sharp.

> If one was a Christian one would have to worship Christ and I don't like him much. If you take what he said in the first three gospels (for St. John's has no historical value I believe) it is a horribly one-sided and imperfect ideal. Would you like a man or a girl who really imitated Christ? I think most of the people I know are living far finer lives than anything you could get out of the gospels. The best thing about him was his pluck at the Crucifixion, and other people have shown as much.

Those who find in Jesus "the fairest among ten thousand and the altogether lovely", or who have been in the habit of accepting the negative epithet "sinless" without thinking, will be inclined to find in these words of McTaggart's only prejudice, the fruit of an upbringing by a mother always a professed agnostic. But such an easy way out would be unfair, for McTaggart's outlook on life was profoundly religious. His view of Jesus seems, however, extraordinarily limited for a man of his genius. If we could only find people really imitating Christ, we imagine that their lives would be anything but one-sided and imperfect.

The respect most biographers have for their subjects generally secures that biographies are marked by carefulness and accuracy. Mr. Joseph McCabe had a good subject for his *Edward Clodd* (Bodley Head, 6s.), for Clodd lived to a ripe old age, had many friends, and a wide variety of interests. The book contains some good stories—not always quotable !—but it is woefully arranged, and it would be a good exercise for a student to count the inaccuracies. Let him begin with pp. 36 and 100, or look at the Massinghams : the only entry in the Index is H. W., 205; in the text H. W. appears on pp. 92 (as Massington), 98, 116, 121, and 122, and H. J. on p. 100.

Mrs. Stevenson's **Do You Remember Sinclair Stevenson ?* (Blackwell, 6s.) is an admirable "Life" of that buoyant, cheery, and versatile Irishman and missionary, her husband. Her pages make Clair Stevenson live even for those who did not know him, and the witness of his life is powerful even in the printed word. "You cannot account for a man like Sinclair Stevenson unless you postulate Jesus Christ", said a soldier who had seen him at work in India, and one cannot read of his courage and sacrificial service without agreeing with the verdict. Mansfield men will remember that it was Stevenson who designed the suggested window for Mansfield Chapel (it is reproduced in the book) with St. Andrew Fairbairn in the middle, flanked by Bartlet and Selbie. His humour overflowed in pen and pencil and practical joke, in India as in Ireland. We cordially commend his wife's loving and faithful record.

The latest work of that inveterate writer of books, Dr. R. H. Murray, is *Archbishop Bernard, Professor, Prelate, and Provost* (S.P.C.K., 10s. 6d.). Bernard was a fine scholar and an attractive personality who spent his life for the Church of Ireland, largely in Trinity College, Dublin, and as Bishop of Ossory and Archbishop of Dublin. It was probably a mistake for Bernard to leave teaching for the episcopal bench, and there is no doubt that he was glad to return to Trinity as Provost. His life covers the critical years of the Home Rule agitation and the founding of the Irish Free State, and is of interest to politicians as well as to churchmen. Dr. Murray has done well in bringing before Englishmen the life and work of this Irish scholar, though his book could have been shortened with advantage. He is perhaps a little too much of a panegyrist, but the reader can see the shadows even when they are not painted in.

Sir Charles Mallet's *Lord Cave* (Murray, 15s.) is a workmanlike piece of biography, its style being exactly suited to its subject. Cave, although he became Lord Chancellor, was not in the first rank of statesmen, and anything in the nature of a Churchillian biography would have been singularly inappropriate. "Wise, dignified, simple, kindly", so a colleague referred to George Cave, and if the words "industrious" and "conscientious" be added, a true picture is given. Cave's wife was more ambitious for him than he was for himself, and the Introductory Chapter she contributes shows how determined she was that he should achieve what she believed to be within his powers. Sir Charles Mallet well balances the varied aspects of Cave's busy life, and tells the story well.

Readers of these pages will note with interest the little scheme made by three Merchant Taylors' boys in regard to Oxford scholarships in 1873. Only two close scholarships were available at St. John's, and therefore it was agreed that Cave, the strongest of the three, should try for an open at New College, leaving the other two for his friends. If he failed, he and Wells would enter for the two, and the youngest boy, Montague Shearman, wait for another year.

The arrangement worked "according to plan". At New College Cave failed to carry off the prize; R. F. Horton, from Shrewsbury, proved too strong a competitor.

Two Congregational ministers who, differing in many ways, are alike in having spent most of their ministerial lives in London, have written accounts of their labours. In *Thorn of Peckham* (Indep. Press, 1s.) the Rev. G. Ernest Thorn chats about his breezy and unconventional ministry in Bermondsey, Edmonton, and Peckham. *Newland of Claremont and Canning Town* (Epworth Press, 3s. 6d. and 2s. 6d.) describes the Rev. F. W. Newland's training in Oxford, and his work "at the Dock gates" and Pentonville, with an interlude at Grimsby. Mr. Newland tells many stories of the bravery and suffering of the poor, and of the sympathy and support of people in high places and in low. His book does special service in bringing home how much still needs to be done to solve the housing problem, and in again delivering the challenge which the overcrowded areas of the great cities present to organized religion. We may not always agree with Mr. Newland's views—fresh buzzing of the bee about Free Church ministers in the House of Lords sounds unpleasantly in our ears, nor can we accept the description of cricket as a "slow, deliberate, and gentlemanly game" (Mr. Newland has evidently not batted against Walter Brearley, or seen him, for that matter!); but we can agree that it is well to have on record these notes of a strenuous and faithful ministry, nobly shared through joy and sorrow by Mrs. Newland.

The Rev. Lionel B. Fletcher's *Mighty Moments* (R.T.S., 1s.) is an account of Mr. Fletcher's own conversion, and of some of the outstanding experiences in his work as an evangelist. It is the kind of book which will cause considerable perplexity, and some heart-searching, to many Christians. Those who find it impossible to use Mr. Fletcher's methods and to appeal to emotion in the way he does must be prepared to answer the challenge whether their methods produce comparable results in the lives of hearers.

Dr. Lily Heber's *Krishnamurti: The Man and His Message* (Allen & Unwin, 7s. 6d.), gives an account of Krishnamurti's life, an exposition of his teaching, and an interpretation of his policy in dissolving the Order of the Star in 1929. A large part of the book is occupied with " Contemporary Appreciations ".

Brigadier-General Crozier's *Five Years' Hard* (Cape, 7s. 6d.) is, to quote the author's sub-title, "an account of the fall of the Fulani Empire and a picture of the daily life of a Regional Officer among the peoples of the Western Sudan". It tells of the author's experiences as a junior officer in the years immediately after the South African War, and it gives one furiously to think. We see the toll taken in lives and in morals by the climate, the military system, and the racial superiority complex. Drink and women play a prominent part in the lives of these men engaged in subjugating a people, but perhaps the most lurid light is shed on the way British officers regarded the natives. We cannot wonder that the "subject races " harbour resentment for decades, and determine one day to secure their freedom: India may be relied upon to find in General Crozier's narrative excellent propaganda.

Revaluations (Oxford University Press, 7s. 6d.) consists of ten lectures delivered at the City Literary Institute. They are Mr. G. K. Chesterton's "Mary Queen of Scots" (ingenious but perverse), Mr. Stephen Gwynn's "Oliver Goldsmith" (pleasing), Lord David Cecil's "Charles James Fox" (understanding), Prof. Lascelles Abercrombie's "Tennyson" (a fine bit of

criticism), Mr. Edward Marjoribanks's "W. E. Gladstone" (sympathetic), Mr. James Laver's "George Frederick Watts" (suggestive, but a trifle too clever), Mr. G. D. H. Cole's "William Morris" (capable propaganda), Mrs. Naomi Mitchison's "Elizabeth Garrett Anderson" (the most readable, but a *very* long lecture), Mr. T. Earle Welby's "Walter Pater" (a defence), and Captain Liddell Hart's "Ferdinand Foch" (critical and damaging).

In introducing this new biography, Mr. D. S. Mirsky claims that Mr. E. H. Carr's *Dostoevsky* (Allen & Unwin, 12s. 6d.) is the first biography based on adequate material. The amount of new matter seems to be exaggerated, but Mr. Carr has told very effectively the story of the epileptic genius whose life and character remain almost incomprehensible to an Englishman. Mr. Mirsky thinks that English enthusiasm for Dostoevsky has flagged. That may be the case, but *Crime and Punishment* and *The Brothers Karamazov* will be read as long as Englishmen do read.

We are glad that Mr. G. Lowes Dickenson has printed his charming broadcast talks on *Plato and His Dialogues* (Allen & Unwin, 6s.). They form just the kind of introduction to Plato needed by those who have no Greek.

We felt disappointed that the publishers of the standard edition of the works of Bernard Shaw (Constable) had chosen as Vol. I, not *Back to Methuselah* or the volume containing " Saint Joan " and " The Apple-cart ", but the first (6s.) of three volumes under the title *Our Theatre in the Nineties*. These volumes reprint Mr. Shaw's weekly criticisms in the *Saturday Review* from January 1895 to May 1898. The best praise we can give to the volume is to say that we put it down with the intention of reading the other two volumes of criticisms, so alive did we find it—and this despite the fact that some of the plays about which Mr. Shaw writes are now as dead as pork. The interest of the book lies not so much in the appearance of actors and actresses whose names have since become household words, and not even in seeing how Mr. Shaw made people hate him by the vigour and " cheek " of his criticisms. It is rather in following the definite fight waged by him for certain principles. Those who took our advice and read the Shaw-Terry Letters will certainly like to follow on by reading this book.

Mrs. Barwell's *Little Songs of Love and Life* (Allenson, 1s. 6d.) consists of short pieces in prose and verse marked by intensity of feeling and beauty of form. Most of them are in the minor key. Surely there is a ministry of laughter as well as a ministry of pain. The volume is dedicated to Dr. W. E. Orchard, for whom one of the poems, " A Song of Spring ", was written.

Rabindranath Tagore's *The Child* (Allen & Unwin, 2s. 6d.) is a brief poem of ten stanzas, the meaning of which will perhaps appear to us on another reading.

For relaxation readers may turn to Homo Sum's *The Science of Shaving* (Heffer, 1s.). This *jeu d'esprit* shows the writer as something of a Rabelaisian, but there are tips which will enable all who shave to save time and trouble.

We strongly recommend ministers to read Prof. R. S. F. Woodworth's **Contemporary Schools of Psychology* (Methuen, 7s. 6d.). It consists of lectures which summarize in an extremely clear and readable way the developments which have taken place in psychological study since 1900. Introspective Psychology and the Existential School, Behaviourism, Gestalt Psychology, Psycho-analysis (Freud, Adler, and Jung), and Purposivism or Hormic Psychology (McDougall) are treated in turn. Those

who want to familiarize themselves with the subject will find nothing handier than this volume.

Sometimes we are asked what it is exactly that the Church could *do* to help the present distress on the subject of sex. A reply is furnished in an admirable little pamphlet prepared at the request of a Committee of the Presbyterian Church of England by a medical man, Dr. J. Burnett Rae, under the title *Sex Education and Religion* (6d.), which we strongly recommend to readers.

Dr. Meyrick Booth's *Youth and Sex* (Allen & Unwin, 5s.) is a desultory book, with a mass of rather ill-digested quotations. It is redeemed by its courage and its willingness to recognize the situation. Nevertheless, one cannot but feel that many of the topics discussed by Dr. Booth should have found a place under some other title than *Youth and Sex,* " Positive Feminism " and " The Triumph of Bolshevism ", for example. The "new pyschology " plays a good part in the book, in which Dr. Booth defends marriage and the family.

Dr. G. Courtenay Beale, who has written many works on married life, is responsible for *Woman's Change of Life* (Wales, 5s.), which he calls " A Book of Counsel and Guidance, With an Additional Chapter on *Man's* Change of Life ".

Mr. Norman E. Himes's *Guide to Birth Control Literature* (Douglas, 3s. 6d.), is " A Selected Bibliography of the Technique of Contraception and on the Social Aspects of Birth Control ". The Continental books deal with technique only.

The Medical Society of Individual Psychologists—Adler's disciples they may be called—is now publishing regularly " Medical Pamphlets ". No. 3 is *Individual Psychology and Sexual Difficulties, I.* (Daniel, 2s. 6d.). Adler and Wexberg are among the contributors, and there are discussions of treatment and a very interesting Case Report by Dr. Mary C. Luff.

Since Mr. J. W. Wheeler Bennett founded the Information Service on International Affairs a few years ago, he has produced some extremely serviceable volumes on various aspects of the situation. Not one of them has been more valuable than *Disarmament and Security since Locarno, 1925-1931* (Allen & Unwin, 12s. 6d.). All those who wish intelligently to follow the discussions at the Disarmament Conference should either know what this book contains, or have it at hand ; its usefulness will not disappear with the close of the Conference, but it will serve permanently as a book of reference.

Another book of the same type is Dr. Giovanni Engely's *The Politics of Naval Disarmament* (William & Norgate, 15s.), now translated from the Italian. Dr. Engely deals with the Naval Conferences at Washington, Rome, Geneva, and London, and traces the negotiations between the various countries intervening between these Conferences and subsequent to the London Conference. 100 pp. of appendixes, consisting of various documents, relate to naval disarmament.

It is to be feared that the letters from Lord Sydenham to Lord John Russell, now edited by Dr. Paul Knapland (Allen & Unwin, 7s. 6d.), will appeal only to a comparatively small circle. Poulett Thomson, afterwards Lord Sydenham, succeeded Durham as Governor-General of Canada, and these letters cover the years from 1839 to 1841, when he died. They have their value for those who have to consider the problem of India at the present time, for, in the Canadas Sydenham was faced with a problem akin, in some ways, to that of present-day India.

Robert the Peeler's *Letters to John Bull and Others* (Williams & Norgate, 3s. 6d. and 2s. 6d.) consists of racy epistles to representatives of the nations, advocating an international court and police force, or, in the writer's words :

> (1) Make reason the arbiter : undertake to submit all your disputes to the process of judicial or arbitral settlement.
>
> (2) Recognize that in international affairs the use of force must be limited to the performance of the police function. This National Police is of three categories : I. Policing Home Countries. Constabularies plus National Police (pre-war weapons). II. Policing Overseas Territories and Colonies. Constabularies plus National Police (pre-war weapons). III. Policing of the World. Quotas of National Police (pre-war weapons), plus Centralized Force or International Police (post-war weapons).

Robert delivers a good many hard knocks, *e.g.*,

> You won the War, Jonathan ? Hardly, I think. Shall we say that Bull and Marianne could not have won it without your help ? There is a story that one of your Generals chided his English chauffeuse because she was three minutes late. "Why, General", replied the young lady, "we have been waiting for you for over three years !" Your casualties were 303,196 ; Bull's and Marianne's 7,856,292. Three years of fierce fighting are represented in the difference between these figures. Jutland had been fought before your navy appeared upon the scene.

And we have the Jewish Battalion in the War whose slogan is said to have been, "No advance without security".

With commendable persistence Dr. Norman Leys continues to draw attention to the mistaken policy this country has pursued and is pursuing in Kenya Colony. In *A Last Chance in Kenya* (Hogarth Press, 8s. 6d.) the words of Sir Edward Grigg on the title-page—" The African, of course, has no views at all "—suggest the attitude which Dr. Leys has felt called upon to combat. His facts and figures in regard to taxation, land, and transport are informing, and should serve to make the British reader decidedly uncomfortable. It is disappointing that the Labour Government and Lord Passfield did so little for the natives in the Colony; Dr. Leys reminds us that the time is short, and makes us feel that the India situation may soon be repeated in Kenya. And the words with which one chapter concludes should make all men pause :

> There are men who say that no just cause is ever helped by violence. The terrible truth is that no nation or race or caste has ever won its liberty, whether in Ireland or Poland or any other country, without either the use or the threat of violence.

Last year a medical committee published *A Review of the Effects of Alcohol on Man.* Now we have a parallel report from a social and economic committee set up by the same group, the title being *The Social and Economic Aspects of the Drink Problem* (Gollancz, 5s.). The committee responsible for the investigation included Profs. Bowley and Carr-Saunders and Mr. Seebohm Rowntree, and the facts and figures produced will be very valuable for social workers. The points to which attention has been specially directed are the extent of the change in the drinking habits of the community, the relation of drink to industrial efficiency, poverty, and crime. There are extremely useful charts and tables.

**Corner of England* (Williams & Norgate, 4s.), by Mr. John Martin—we suspect that both the ' Mr.'' and the name should be in quotation marks—is a " New Survey of London " in little. It describes the life of a London slum district since the War, showing the ways in which the habits and outlook of the people have changed. The writer obviously

speaks with detailed knowledge, but his mastery of the facts is allied with the power to discern tendencies and with insight into probable developments in the future. The book is worthy of the careful study of all interested in religion and social reform.

With all its exaggeration, M. Georges Duhamel's *America the Menace* (Allen & Unwin, 7s. 6d.) is well worth reading, though the Preface may be skipped without loss. M. Duhamel's thesis is that

> America seems bound to lead the rest of humanity along the path of the worst experiments. To-day, America affords us a measure of how complete the effacement of the individual—his abnegation and his annihilation—can become.

There are lively chapters on scientific inventions, the cinema, the automobile, alcohol, amusements, and advertising, all of them showing the encroachment of the machine on personal liberty. It is because he fears that Europe will almost inevitably follow America that M. Duhamel calls America " the menace ".

> The solemn moment in the history of the twentieth century is not the month of August, 1914, or the month of November, 1918. No. Take it from me : it is the moment when the home market became too small for the United States. And then the creature got up on its hind legs . . .

In every part of life the machine threatens :

> The supreme comfort is not necessarily the unsatisfying American bath-room that is introduced into every phase of the discussion ; the supreme luxury is silence, fresh air, real music, intellectual liberty, and the habit of joyous living.

All this is true, and yet it is also true that M. Duhamel seems to be blind to much in American life. He came away from Chicago with its abattoirs uppermost in his mind ; we came away thinking mainly of its University.

In *Labour's Future at Stake* (Allen & Unwin, 2s. 6d. and 1s.), Mr. Clifford Allen (now a Peer) gives a not very clear account of the political crisis of last autumn. He writes as a wholehearted believer in Mr. MacDonald, and argues that the Labour Party blundered at every step, and will only have a future if it puts " the workers " before " the Party ".

In *The Monopoly of Credit* (Chapman & Hall, 3s. 6d.) Mr. C. H. Douglas, the protagonist of the " Social Credit " theory, propounds his view that the bankers are the villains of the piece. His theories seem to be an unwarrantable simplification of the facts ; not one cause has produced our problem, but many. The increase in bankruptcies and suicides since 1920, for example, can scarcely be attributed entirely to Mr. Montagu Norman ! Nevertheless, Mr. Douglas's theory deserves consideration, and readers will do well to study his evidence before the Macmillan Committee printed in this book.

In *Martyrdom in Our Times* (Williams & Norgate, 3s. 6d.) Mr. A. Mitchell Innes, who has been a public servant in many parts of the world and a prison visitor in this country for many years, prints two essays, "The Halls of Injustice " and " Until Seventy Times Seven ". In the first, the parts of which were evidently written at different times, he surveys the history of justice, and indicts our present system. In the second—a story of the case which resulted in the question to Jesus, " How often shall I forgive my brother? "—he contrasts Eastern and British methods of justice to the disadvantage of the latter. On the whole we are in favour of many of Mr. Innes's suggested reforms, though some of his references to sexual matters tend to shake our confidence in the soundness of his judgment.

We hoped to find in Dr. J. Fort Newton's *The Religion of Masonry* (Allen & Unwin, 5s.) an answer to the questions we have frequently propounded, " What is to be found in Masonry that the Christian Church does not provide? " Dr. Fort Newton has made a place for himself as an interpreter of Masonry, but his book fails to answer this question. Indeed, while written with that charm of style with which we have become familiar, the book, in some places, seems scarcely to be concerned with Masonry at all, but rather to be an exposition of the meaning, purport, and function of religion. From this angle much can be learnt from the study, which abounds in apt quotations.

Mr. and Mrs. Godfrey Pain have compiled a useful work in *Girls' Clubs* (Ludgate Circus House, 2s. 6d.), " A Practical Handbook for Workers among Girls of 11 to 14, including games and list of yarns ". All workers among girls will find it of service.

Probably no volume in the World Dominion Survey Series will be read in this country with greater interest than the Rev. Alexander McLeish's *The Frontier Peoples of India* (5s.). This applies especially, perhaps, to what he calls the " Muslim " frontier (Baluchistan, the N.W. Province, and Kashmir), but the survey of the rest of the frontier, classified as Hindu-Buddhist and Buddhist-Hindu, is very informing. A valuable chapter is contributed by Dr. Kilgour on " The Bible in the Himalayas ".

Sent out by the Presbyterian Church in Ireland in 1925 for student work under the Y.M.C.A., the Rev. T. Ralph Morton has since had a varied experience in China and Manchuria. This he puts to good use in *Life in the Chinese Church* (S.C.M., 1s. 6d.), a compact little study describing what the Chinese Church is like, and what is the outlook of the Chinese Christian, and the nature of the missionary's work.

Miss Jean Mackenzie's *African Adventures* (R.T.S., 2s.) is a well-told story of missionary work among the Bulu, a Bantu tribe. An excellent chapter is that in which the life story of Livingstone is narrated to a wondering African crowd. The book may be commended both to boys and girls, and to adults.

The background of Mr. Liam O'Flaherty's novel *The Puritan* (Cape, 7s. 6d.) is the morality campaign being conducted by vigilance committees and others in the Irish Free State. The novel itself is the study of a pathological character, a journalist whose madness grows on him in the course of the book. Living in the same house as a prostitute, he denounces those connected with her to vigilance committees in vain, and finally murders her in order to draw public attenton to the evil. Gradually, however, he comes to recognize that the murder was committed not as an act of social reformation, but rather through jealousy and to incriminate one of her lovers. The book is unpleasant, but Mr. O'Flaherty writes with power.

Mr. Allen Havens's *The Trap* (Hogarth Press, 10s. 6d.) is one of the best of the war novels that have come our way. It is a long book and would have gained by some omissions, and some will object that it is propaganda. But the propaganda never interrupts the flow of the story, and the interest is sustained to the last page even though one suspects an inevitable ending. The pressure of public opinion in time of war is brought out very clearly; in these days when we are always talking about mobilizing public opinion in the interests of peace we are apt to forget what a cruel and powerful force for evil it can and does exert. Mr. Havens has a habit of switching over from actual warfare and its influence on individual lives to the councils of war makers and maintainers, and the contrasts are vivid

indeed. We wonder how many Sir Evelyn Gerrolds there are at large to-day.

Because it is specially good for ministers to see themselves as others see them, we urge them to read Miss E. H. Young's **Miss Mole*, now reprinted (Cape, 4s. 6d.).

EDITOR

The Bible as literature is a theme as inexhaustible as it is stimulating. At all events, we are still far from exhaustion-point, in spite of the prolific versatility with which the subject has been dealt with in modern times: since, say, the days when R. G. Moulton set the religio-literary town talking by his unique lectures and books. Mr. C. A. Dinsmore, the author of *The English Bible as Literature* (Allen & Unwin, 7s. 6d.) takes a worthy and a distinctive place in the succession. For one thing, he makes us feel how largely style is a question of substance—how the varied greatness of the Bible message *demands* correspondingly great expression. Hence the natural mating of supreme religion with supreme literature. Mr. Dinsmore brings this out with resourceful skill; and he enhances his own attractive individuality by dexterous, though by no means excessive, citations from the writings of others.

More and more, Jeremiah is coming into his kingdom; and, as one result, "Jeremiads" is a word of diminishing significance. The Rev. T. Crouther Gordon's *The Rebel Prophet* (Clarke, 6s.) takes us a stage further on this healthy road. "If it seems strange to claim Jeremiah as an Optimist, a Rebel, or the first of the Mystics, then the fault is ours and not the prophet's". This is Mr. Gordon's *motif*, and he develops it with informed and independent cogency, the independence extending to frequent provision of his own translations. Whether or no he proves his Optimist-Rebel-Mystic case to the foot of the letter, Mr. Gordon has produced a strong and useful book. Incidentally, in the nick of his argument, he produces a "trump" in the form of Prof. W. P. Paterson's definition of religion as "an optimism whose foundations are laid in pessimism".

Sir Andrew Macphail's *bête noire* is the recently issued Syllabus of Religious Instruction for use in Scottish Schools; which, to borrow the language of the wrapper of *The Bible in Scotland* (Murray, 3s. 6d.), he "arraigns at once sympathetically and yet ruthlessly". The book's public will be mainly north of the Tweed; but, in any case, Sir Andrew's views are not easily clarified as here expressed. True, he is too "ruthlessly" downright to be dull; but, after careful reading, I should not like to sit for an examination as to what precisely he means.

ARTHUR PRINGLE.

Mr. H. P. Cooke's aim in *Osiris; a Study in Myths, Mysteries, and Religion* (Daniel, 5s.) is to expound the myth of Osiris, relying mainly on the well-known account in Plutarch. Rejecting Fraser's explanation of the myth in terms of the life and death of vegetation, he finds three principal *motifs* in (1) the annual inundation of the Nile; (2) the astronomical course of the sun; (3) the esoteric recognition of a supreme creative power symbolized in Osiris and Isis as respectively male and female principles. On this basis he carries back the mysteries of Osiris to a very early date (in spite of the fact that our evidence is comparatively late) and finds no difficulty in equating them with the Syrian and Greek mysteries, which, in his judgment, are derived from Egypt.

One point, especially, will interest students of the *O.T.* On the evidence of Josephus, Mr. Cooke makes Joseph not only a priest but also an initiate into the Osirian mysteries, quite overlooking the fact that Josephus is very late, and in what he says about Joseph may be relying

simply upon Midrash. Similarly, on the basis of Josephus and *Acts*, he makes Moses a priestly initiate, and thus accounts for the Mosaic Jahweh. Even granting, however, that the Osirian mysteries in their later form existed in the times of Joseph and Moses, there is no sufficient evidence for the initiation of these latter, though this does not affect the general question of the partial dependence of Mosaism upon Egyptian beliefs and rites.

E. J. Price.

Mr. Gerald Heard's *The Emergence of Man* (Cape, 10s. 6d.) openly challenges comparison with Winwood Read's once famous *Martyrdom of Man*. Read's fierce attack on the complacent notions of progress prevalent in the nineteenth century ended in a despairing forecast of an age of sheer materialism. "The soul must be sacrificed, the hope in immortality must die", and then what? Probably only another martyrdom on a new plane. Mr. Heard surveys the whole history of mankind from a wider and more hopeful standpoint. It may be described as that of an emergent evolution which will issue in a classic social order which in its turn will have to give place to another still vaster universe in which man will again be called upon "to suffer, to sorrow, to grasp, and to apprehend".

Mr. Heard has an advantage over Read in that his conception of history is more scientific and his knowledge of history more accurate. He has also a wider and truer view of the physical sciences, of whose importance he makes much. His sketch of the history of mankind from the apes and half-men to man's latest achievements in physics, sociology, and psychology is a real *tour de force*. His imaginative reconstruction of the ape period and the transition to something at least partially human is more convincing than many such attempts. His studies of later history, the dawn of culture and individuality, of money and sea-power, of faith, law, and science carry the reader along and almost leave him breathless. Inevitably Mr. Heard has to commit himself to hasty conclusions and broad generalizations for which the evidence hardly seems sufficient. At the same time the way in which he challenges many familiar creeds and prejudices is altogether healthy. It is not, however, easy to see just what positive conclusions he wishes us to reach. He rejects Read's pessimistic attitude and argues that it was due to his neglect of the psychological factors in the situation. His own more psychological view of history enables him to admit the idea of progress but also to realize that it is always incomplete. Mankind may be approaching an era of atheistic Bolshevism, but that will not be the last word and, so Mr. Heard concludes,

> man will tire of his Eden, his Paradise of perfection, and he will fall again into another still vaster universe there to suffer, to sorrow, to struggle, to grasp, and to apprehend. So stage by stage we can see the being in which we are, the mind as to-day it emerges calling itself mind, like a great heart, expanding and contracting with steady beat, like a great bird with steady beat rising from the earth and taking of its nature to the sky.

The study of the relation between science and religion has taken on new and very interesting forms in these days. It is no longer a question of reconciling opposites but of re-interpreting each in terms of the other. To this process of re-interpreting Mr. A. K. Foster's *The New Dimensions of Religion* (Macmillan, 10s.) makes a very real contribution. He starts with the proposition of Sir James Jeans that "the universe begins to look more like a great thought than a great machine" and with the re-interpretation of evolution as a study of ends rather than a search for origins, and he seeks to re-state what is essential in religious experience in terms

of this new scientific outlook. He has set himself to a very difficult but a very necessary enterprise. In the nature of the case nothing final can be written on this problem, for the time is not yet ripe, but as an interim contribution the book has a very real value, for Mr. Foster writes with a clear understanding of the position and issues on both sides. His chapters on God, Prayer, Religion, and Evolution, and on Christ as the Way, the Truth and the Life, are entirely admirable in view of current difficulties and perplexities, and his final conclusion is one to which all thoughtful people in these days should cordially assent. He says:

> If the Christian Church should banish forever as secondary all the disputed theological matters that have distracted her for long centuries; if she should leave to private judgment sacred matters such as the Virgin Birth and the second coming of Christ, and cease to use them for the framings of forbidding doctrines; if she should abandon all theories of the inspiration of the Scriptures and let the Bible be a mine in which each patient digger discovers his own gold if, in short, she should place living truth before rationalization, actable New Testament faith before all doctrine, much of the apostolic experience of salvation would find its repetition in our day. Shorn of all historic appraisal, the living Christ is after all the perennial thing in the Christian gospel, not orthodoxies, not episcopal successions nor institutions of infallibility.

It is a far cry from Freud to Aristotle, and many modern students of psychology hardly realize how much water has run under the bridges before their time. Even those who may be familiar with Aristotle's ethics are not always aware that his moral theory has a definite psychological background. Professor A. R. Griffin, therefore, has done good service and made a really useful contribution to the study of Aristotle's philosophy in his *Aristotle's Psychology of Conduct* (Williams & Norgate, 10s. 6d.). The method which he follows is to give Aristotle's views very much in his own words by quoting from the *Magna Moralia,* the *Eudemian* and *Nicomachean Ethics,* and from the *de Anima* and "Rhetoric". His own comments on the quotations are sensible and to the point and are generally confined to elucidating Aristotle's views without any detailed discussion or criticism. The book, therefore, simply provides students with ample materials for the study of Aristotle's psychology without much attempt to expound or characterize it. Experts in the subject may possibly feel that Professor Griffin's acceptance of the *Magna Moralia* as the earliest of Aristotle's ethical treatises is open to question. There is, of course, a real problem here, but it does not substantially affect Professor Griffin's treatment of his subject. Enough has been said to show that the book is of very real value to students of Aristotle, and also to those who are interested in the history of psychology. It would have been more valuable, however, had it been provided with a more detailed table of contents and an index.

W. B. Selbie.

In *Ageless Stories* (Allan, 6s.) the Rev. G. D. Rosenthal interprets certain of the Parables which have a predominantly human interest for the men and women in them; in particular the Prodigal Son, and the Ten Virgins. There is a strong practical sense in many of these chapters, and they are a good example of the social sympathies in much of the best Anglo-Catholic preaching. It is a little hard, all the same, to believe that those to whom the foolish virgins were sent to buy oil really were the priests, and that these alone have the oil of the sacraments. Such interpretations elucidate nothing; they go about rather to spoil a good thing. And there is much in Mr. Rosenthal's book which is very good indeed.

Dr. D. C. Macintosh, Professor of Theology at Yale, has edited a volume of fifteen essays by American professors, under the title *Religious Realism* (Macmillan, 12s. 6d.). The essays contain so many different accounts of what this "realism" is, or has been said by various people to be, that I am afraid many will end more bewildered than they were before. Dr. Macintosh writes weightily on "Experimental Realism" and goes over an immense region of modern speculation; Professor Calhoun has a carefully annotated essay on "Plato as Religious Realist", very interesting and suggestive; and Dr. A. K. Rogers's paper on "Is Religion Important?", is a brilliant criticism of Mr. Walter Lippmann's *A Preface to Morals*. This last is by far the most readable thing in the book; Dr. Rogers takes the trouble to write a style which men of but a moderate education can understand—*O si sic omnes*! These are very scholarly essays; they will start many a hare in College common-rooms.

The title of Prof. Joseph Needham's *The Great Amphibium* (S.C.M., 6s.) is taken from the *Religio Medici*, where Sir Thomas Browne describes man under that name, as a creature "disposed to live in divided and distinguished worlds". The book contains four lectures on "the position of religion in a world dominated by science". Prof. Needham seems to fear for religion in such a world, and to foresee little for it but a struggle against odds—a lowering of the spiritual temperature everywhere as the dream fades into "business." And if we are all to become nothing but scientists, this very probably is the future before us. But man belongs also to another world besides the world of science; he is the great amphibium, and this is the hope Prof. Needham sees for him. It is a great hope; and the matter is worked out in these exceptionally clear lectures with a wealth of illustration from science (especially Prof. Needham's own subject of biochemistry), from literature, and also from life. This is a book of unusual interest. It is well written; and having a gift for looking in every direction Prof. Needham escapes with his soul from the nets of specialism.

A. T. S. James.

The baker's dozen of essays in Prof. J. L. Stocks's *The Limits of Purpose* (Benn, 12s. 6d.) ranges over a great variety of subjects, some narrowly "specialist", and others of interest to anyone who is in a broad way philosophically minded. What unity it possesses as a whole derives more from the wealthy harmony of the author's mind than from strong intrinsic connexions of subject-matter.

The first four essays represent "an attempt to formulate the basis of a non-utilitarian or intuitive ethic". In I. Prof. Stocks argues that "purpose" when it is precisely defined will account for none of the highest activities—art, morality, religion, *etc.*; in II. he writes on "Desire and Affection", showing that we cannot explain man's behaviour by means of the single principle of desire, even when it is helped out by "purpose". III. deals with "Moral Values", and IV. asks the question, "Is there a moral end?" and answers it with a "No". These four essays alone would make the purchase of the book desirable.

V. is on "Representation"—the parliamentary variety. VI. and VII. are entitled "On Being Logical" and "The Unity of Thought" respectively and will be stiff going for the more general reader. In VIII.—"Plato and the Tripartite Soul"—it is argued that the origin of Greek ethics is Pythagorean and that "there falls across the cradle" of Platonic ethics "the shadow of a bar sinister". IX., "The Divided Line of 'Plato *Rep.* VI' ", will not be overlooked willingly by any student of the *Republic*.

X. is an essay for the specialist on the composition of Aristotle's *Politics*. XI., on "The Golden Mean", clears up some popular misconceptions of Aristotle's doctrine. XII., entitled "Epicurean Induction", is a very valuable contribution to the history of Logic, while XIII. is a brief and most interesting *amende* to Aristotle by one whose military experiences showed him that Aristotle's account of "courage" is

> very much nearer the truth than it was generally thought to be by himself and others, discussing it with their pupils and among themselves at Oxford in the days before the war.

Dr. R. W. Church's *A Study in the Philosophy of Malebranche* (Allen & Unwin, 10s. 6d.) is a presentation, and critical discussion, of Malebranche's philosophical system. It is a most satisfactory piece of work: lucid, scholarly, balanced, and filling a gap that needed to be filled.

E. R. MICKLEM.

NEW EDITIONS, REPRINTS, *ETC.*

R. H. TAWNEY. *Equality*. Allen & Unwin. 4s. 6d. 2nd and rev. ed.
JOHN MCNEILL. *Bread to the Full*. Pickering. 2s. 6d.
A. S. MAY. *Marriage in Church, Chapel and Registry Office*. Longmans. 3s. 6d. Re-issue with supplementary Chapter.

PAMPHLETS, LECTURES, *ETC.*

A. A. BOWMAN. *The Absurdity of Christianity*. S.C.M. 1s. A suggestive study by the Professor of Moral Philosophy at Glasgow.
ALEX. NAIRNE. *The Old Testament in the Church*. Cambridge Press. 1s. Excellent.
R. MURRAY HYSLOP. *"Lest we Forget"*, National Temperance League. 6d. Rae Memorial Lecture.

ALSO RECEIVED.

The Bible Day by Day. Harrap. 5s. and 2s. 6d. Daily readings selected by the Bishop of Hull.
JOHN MACDOUGALL. *The Shepherd Song*. R.T.S. 1s.
BERNARD CLEMENTS. *Members of Christ*. Longmans. 2s. 6d.
PERCY DEARMER. *A Short Handbook of Public Worship*. Milford. 2s. 6d.
GODFREY LOVITT. *The Master of the Magicians*. Warren, Hall & Lovitt. 1s. 6d.
S. RIDOUT. *From Genesis to Revelation*. Pickering. 2s. 6d.
MARTIN ANSTEY. *How to Master the Bible*. Pickering. 2s. 6d.
The Young People's Hymnal. Pickering. Music, 3s.; Words, 3d.
JAMES MOUNTAIN. *The Canticles of Israel in the Story of Redemption*. Covenant Publishing Co. Music, 2s. 6d.; Words, 4d.
E. R. PITMAN. *Missionary Heroines*. Pickering. 2s.
K. M. MACLEOD. *The Missionary's Charm*. Pickering. 2s.
JOHN HAWTHORN. *Fanny Crosby*. Pickering. 1s.
J. LOUIS ORTON. *Personality: Its Nature, Its Operation, and Its Development*. Thorsons. 5s.
FRED H. CUTCLIFFE. *What Can we do for England?* B. H. Blackwell. 6d.
Prospects in Canada for British Girls. Williams & Norgate. 1s. Report of the Headmistresses' Tour, 1931, dealing especially with Universities and Schools.
To the *"Little Library of Biography"* (1d.) the R.T.S. has just added Lives of Mary Slessor, Alexander Campbell, David Hill, and Sir John Kirk.
Birthday and Easter Cards (pictures by HAROLD COPPING and others). R.T.S. 6d. per packet of 4 cards.
HELEN DAY. *False Limits*. A. H. Stockwell. 2s. 6d.

PERIODICAL PUBLICATIONS.

The Holborn Review (Jan.). Mr. E. Lucas writes on "Kierkegaard", Mr. M. H. Bainton on "Church Orders in the New Testament", and Dr. E. L. Allen on "A Portrait of Our Lord" (Bultmann's). The Rev. Ernest Richards expounds "The Influence of Methodism on Life and Thought", and there is a study of Jane Austen by Miss A. M. Nott.

The Hibbert Journal (Jan.). Dr. Jacks writes on "Our Present Need for the Moral Equivalent for War", Sir Oliver Lodge on "Religion and the New Knowledge". Three articles deal with Science, Prof. More's "The Humanist Revolt against the Tyranny of Science", Mr. F. S. Marvin's "Science in History", and Mr. Victor Murray's "The Intimidations of the Scientific Method" (in which he shows as little understanding of Sir John Simon as he claims that Sir John shows of humanity). Dr. Otto discusses "The *Sensus Numinis* as the Historical Basis of Religion", and Mr. C. G. Montefiore Dr. Eisler's recent book. Dr. Moffatt contributes a survey of recent theological literature.

The London Quarterly Review (Jan.). Mr. H. N. Forbes analyses "The Religious Opinions of Dean Inge". A useful article is the Rev. C. R. North's "Old Testament Study: A Jubilee Retrospect", with which should be read Dr. Howard's "Recent Foreign Contributions to *N.T.* Study". Among other contributors are Dr. W. T. Davison, Prof. Henry Bett, the late Dr. Ballard, and the Editor.

The Baptist Quarterly (Jan.). In this number a new series begins entitled "Experiments I Have Made". The Rev. H. H. Rowley emphasizes "The Need of a Prophetic Ministry To-day", the Rev. C. J. Rendall discusses "Corporate Prayer", and the Rev. D. Davies "General Smuts on the World Picture of Science".

The Modern Churchman (Dec.-Feb.). One of the best articles we have seen on the Group Movement is by the Rev. J. S. Bezzant, a very discriminating study. Mr. Claud Mullins, the North London Police Magistrate, in an article entitled "The Most Unchristian Act", vigorously denounces those Churchmen who prevent the spread of knowledge concerning the use of contraceptives. There is an interesting article by Miss Petre on "Von Hügel and the Great Quest". In the February number the outstanding contributions are the Rev. G. K. MacBean's "Appreciation of Dr. Oman" and Sir Michael Sadler's "Body, Mind and Bridle".

The Church Quarterly Review (Jan.). In the series of articles on Christian Theology the Bishop of Gloucester writes on "The Church", the Archdeacon of Worcester discusses "Sunday Observance", and Dr. F. L. Cross "The Teaching of Edmund Husserl". Dr. Geraldine Hodgson writes on "Shakespeare's Fools".

The Green Quarterly (Jan.). The Bishop of Liverpool, Prof. Gavin, Dame Sybil Thorndike, and Miss Rose Macaulay say what they think of Mr. Ingram's *The Church of Tomorrow*. The illustrations are a feature of the magazine.

The Expository Times (Jan.-Mar.). The "National Contributions to Biblical Science" are Dr. W. D. Niven's "The Contribution of Great Britain to Church History" (far too big a field to ask any one man to cover), and Dr. Foakes Jackson's "America's Contribution to Church History". The "Great Attacks on Christianity" are Tom Paine's (Mr. H. G. Wood), Feuerbach's (Dr. H. R. Mackintosh), and Ingersoll's (Rev. E. P. Dickie). Among other articles worth noting are Mrs. Guy Rogers's "The Ministry of Women", the late Dr. B. W. Bacon's "The Sacrament of Foot Washing", and Dr. C. H. Dodd's "Present Tendencies in the Criticism of the Gospels".

The Friends' Quarterly Examiner (First Month). "From the House of the Four Winds" is concerned mainly with the political situation. Dr. Rufus Jones's "A Quaker Forerunner" describes the life of Juan de Valdés. There are some notes on Sir Walter Scott, and Mr. C. J. R. Tipper's "Friends' Schools and National Education" is interesting.

Bulletin of the John Rylands Library, Manchester (Jan.). A bulky and valuable number containing, among other things, "Some unpublished letters to and from Dr. Johnson", three hitherto unpublished dialogues by Mrs. Thrale, and, in the Woodbrooke Studies, Theodore of Mopsuestia's *The Christian's Faith and the Interpretation of the Nicene Creed.* The Library is making a considerable contribution to learning through this *Bulletin.*

The British Journal of Inebriety (Jan.). This issue is occupied by reviews and by Lord Brentford's lecture on "How the Alcohol Question concerns the duties of the Home Office".

The International Review of Missions (Jan.). The bulk of this number is taken up by "The Missionary Significance of the Last Ten Years", by the Editors, the countries covered being Japan, China, India, Burma, and Ceylon. Dr. C. R. Watson writes on "Re-thinking Missions" and Miss Padwick on "Lilias Trotter of Algiers".

World Dominion (Jan.). This number contains many short but very interesting articles, among them Mr. Kenneth Grubb's "The Renaissance of the Latin World" and the Rev. A. M. Chirgwin's "The Miracle of Mandritsara".

The Evangelical Quarterly (Jan.). Perhaps the most valuable article is Mr. de Moor's examination of the relationship of the Dialectic Theology to the Visible Church. Most of the remaining articles betray an extreme biblical conservatism.

The Harvard Theological Review (Oct. and Jan.). The October number is occupied by Dr. Shalom Spiegel's "Ezekiel or Pseudo-Ezekiel" and Mr. E. K. Rand's "A Preliminary Study of Alcuin's Bible". In the January number Dr. Maurice Goguel examines the story of Peter's denial of Jesus: he thinks that Jesus feared that Peter would deny Him, but that the denial itself is not historical. An interesting article is Mr. J. W. Hewitt's "The use of nails in the Crucifixion".

The Yale Review (Winter). An interesting and varied number. Sir Arthur Salter's subject is "The World Financial Crisis", and Mr. Julian Huxley's "What is the white man in Africa for ?" Mr. Herbert Read writes on "The Modern Long Poem", M. André Gide on "Memories of a Sentimental Schoolboy", and there is a good short story by Mr. Hugh Walpole. Mr. S. K. Ratcliffe's "Russian Communism as a Religion" is very readable.

The Review and Expositor (Jan.). This number is a Southern Baptist Educational Association number, all the papers dealing with the work of Church Schools or of Baptist Colleges.

The Anglican Theological Review (Winter). The two outstanding articles are Dr. B. S. Easton's "The Ethic of Jesus in the New Testament", and Dr. W. L. Wood's "Karl Barth, Prophet and Theologian". A Scheme of Study on Christian Sociology is reprinted from the *Teaching Church Review*. Once more the necrology in Dr. Easton's "Notes and Comments" is full of information.

The Biblical Review (January). Among the articles are Dr. P. W. Harrison's "The Changing Background of Foreign Missions", Dr. R. W. Veach's "Karl Marx or the Bible in Asia", Dr. C. L. Goodell's "The Reawakening of Mysticism", and the late Dr. J. A. Faulkner's "The Greek and the Fullness of the Time". A Congregational article is the Rev. Fred Smith's "Architecture and Articulation".

CORRESPONDENCE.

THE INFLUENCE OF PLATO ON THE STORY OF JESUS.

Dear Sir,

Following the article on Christology in your Journal, allow me to refer your readers to Plato's *Republic* (361. E), and then turn to the word *dikaios* (used by Plato) in various writers *Acts* 3^{14}, 7^{52}, 22^{14}; *I Peter* 3^{18}; *I John* 2^{1}, 3^{7}. It seems clear that the story of " the Just Man " as " crucified " *came from Plato.* The same Greek word *dikaios* tells of Plato's Just One and of Jesus. Peter, Stephen, Paul, John—according to tradition—all call Jesus by the title *dikaios,* and say Jesus was crucified. " Jesus "=Saviour. Thus the *central* part of the Christ-story was from Plato. The Timæus was also used by the unknown author of the Fourth Gospel (*John* $1^{1\text{-}18}$) for the *Timæus* ends with the description of the *monogenes,* the only begotten Son of God.

Most of the stories of miracles came from the *O.T.;* Elisha's stories of feeding a mulitude (as in *II Kings* $4^{41\text{-}44}$), and raising a widow's son, and healing a leper (Naaman). Jesus therefore did all such in the myth of the Jesus (=Saviour). There was no man Jesus.

The figure of John the Baptist was built up on the picture of Elijah, clad in skins.

The story of the entry into Jerusalem is from *Zech.* 9^{9}, while the list of miracles is also from *Isa.* $35^{5,\ 6}$; and the Crucifixion story from *Isa.* 53 and Plato's *Republic*—the crucifixion of the Just Man (361. C).

Yours, etc.,

GILBERT T. SADLER.